

RANIERO GNOLI

332 45

# Miscellanea Indica

4. CORRECTIONS AND EMENDATIONS TO THE TEXT OF THE  
PARĀTRIMŚIKĀVIVARANA

*From "EAST AND WEST" (New Series, Vol. 10 - No. 3 - September 1959)*

*IsMEO, Via Merulana 248, ROME*



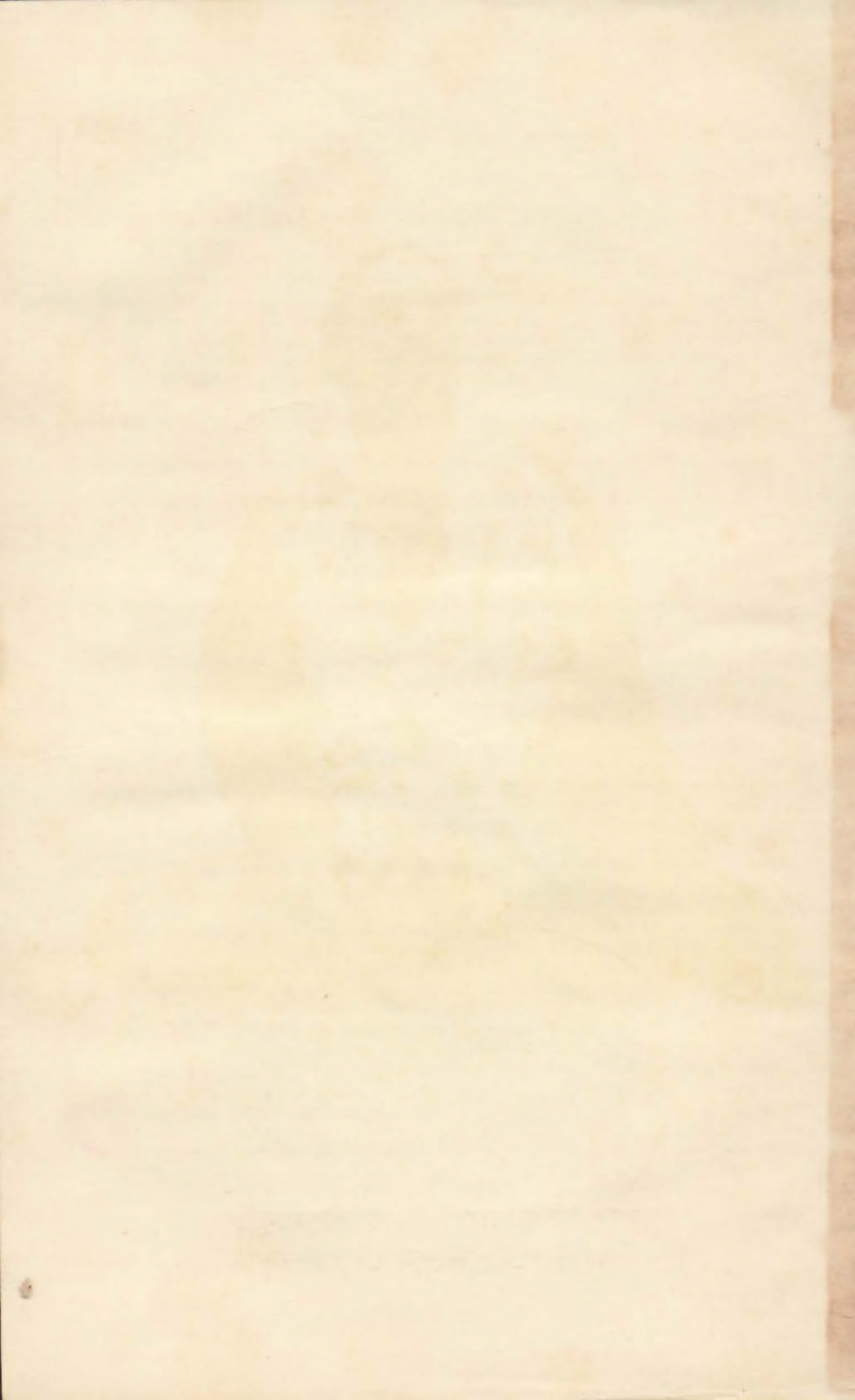
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## CONTENTS

### 4. CORRECTIONS AND EMENDATIONS TO THE TEXT OF THE PARĀTRIMŚIKĀVIVARAṆA

The *Parātrimśikāvivaraṇa* is one of the earliest works by Abhinavagupta that have come down to us. As its title indicates, this work is a commentary and the text it deals with is a brief *tantra*, which, according to the tradition, is a part of the *Rudrayāmala*. The fortune of the thirty-five and a half *śloka*-s composing this *tantra*, one of the most important of the sacred texts on which the Trika school is founded, has been very notable and apart from this commentary by Abhinavagupta they were studied before him by the founder of his *ḍiaḍoxī*, Somānanda, the author of the *Śivadr̥ṣṭi*. In the course of his commentary Abhinavagupta often quotes and discusses passages and interpretations made by Somānanda. Other commentators of this work prior to Abhinavagupta were, as he tells us in his *Tantrāloka* (Vol. VII, p. 96), Kalyāṇa and Bhavabhūti. Of these writers and of their exegesis we know nothing. These commentaries were not the only ones. Abhinavagupta refers on page 96 of his commentary to other exegetical works which, it seems, departed from the tradition accepted by him and by his spiritual line and which he confutes. The *vivaraṇa* is not the only work Abhinavagupta has written on the *Parātrimśikā*, but, aware perhaps of the very difficult nature and complexity of that commentary, he wrote later on another shorter one, known as the *Parātrimśikālaghuvṛtti*, or by the other title of *Anuttaralattvavimarśinī*. Passages from this commentary are frequently quoted by Maheśvarānanda in his *Mahārthamañjarī*. Nor was there any lack of other works of exegesis following that of Abhinavagupta on the *Parātrimśikā*. Among these I will mention the short commentary by Somānanda (not to be confused with the writer of the same name who was the master of Utpaladeva and also the author, as we have seen, of a commentary on this work), a *śaiva* of uncertain date, which is really only a versification of Abhinavagupta's *Laghuvṛtti*, and that by Lakṣmīrāma alias Lasakāka (first half of the 18th century) which is but a rather elementary epitome of the *vivaraṇa* of Abhinavagupta.

Not only is Abhinavagupta's commentary on the *Parātrimśikā* one of the most difficult and complex works by this writer, but the intrinsic difficulty of the text is further complicated by the poor quality of the only edition there is of it, an edition whose negative qualities distinguish it from the other generally good ones of the Kashmir Series of Texts and Studies. When some time ago I undertook to read this work I perceived at once that while some of these difficulties could be solved by an intensive scrutiny of the text, comparing it with the other extant works of Abhinavagupta, in the case of others the help of new manuscripts was required, which I found in the MS of this work preserved in the India Office <sup>(1)</sup>. The notes I now offer are the result of the careful reading of this work and of the comparison with this new manuscript, whose readings I have been gradually annotating on the margins of the copy in my possession.

The only edition of this work is, therefore, that of the KSTS published in 1918 under the editorship of Mukunda Rāma Shāstri. The manuscripts on which it is based are three. They are written in Shāradā script and date back to the first half of the 19th century. The publisher of this work has indexed them under the letters K, KH, and G. I see no mention in the introduction of a fourth manuscript entered in the critical index under the letter GH. The manuscript collated by me, also of fairly recent date, is written in Devanāgarī, and I am referring to it in the course of these notes under the letter A. A sixth manuscript, that in spite of all my efforts I have not been able to consult, is preserved in the Bhandarkar Institute at Poona <sup>(2)</sup>. All the manuscripts mentioned, however while they are not properly speaking incorrect, and are belong-

<sup>(1)</sup> *Catalogue of the Sanskrit Manuscripts in the Library of the India Office*, No. 2526 (Foll. 78; size 10 in. by 4 1/2 in.; fair Devanāgarī writing of about 1750 A.D. Nine lines in a page).

<sup>(2)</sup> G. BÜHLER, *Detailed Report of a tour in search of Sanskrit manuscripts made in Kashmir, Rajaputana and Central India*, Bombay 1887, No. 460.



ing substantially to a single tradition, are not free from errors, mostly due to the abstruse nature of the work itself of which copies continued to be made, doubtless, more out of respect for the name of the author than with a view to reading and understanding them. Unlike other works by Abhinavagupta, frequently quoted in later śaiva literature, the only author who quotes a passage of this work, as far as I remember, is a late commentator of the *Vijñānabhairava*, Śivopādhyāya, who on page 60 of his commentary quotes a passage of this work taken from page 51, ll. 7-10.

While with the help of the manuscripts at our disposal the correct reading of the text can almost always be reestablished, in some cases in which the manuscript tradition is uniformly corrupt we can be guided only by the meaning and of course by the comparison with other works of Abhinavagupta. Notwithstanding all the care I have devoted to the pages of this work, there are some points on which doubts still exist. Among these I would call the attention of the reader to pages 155-159 whose meaning, in many points — perhaps because the text is sometimes corrupt, — I confess I have been unable fully to grasp. In other passages the meaning requires that the text be corrected. Thus, on page 70, the sense requires that the negative particle *na* preceding *varṇān*, be deleted, and that *kalakalasyaivābhāvāt* be read instead of *kalakalasyaiva bhāvāt*, a change confirmed moreover by KH. Another obvious correction on p. 135 is the change of *mā pratiṣṭha-bhāvarāśir* into *mā prathiṣṭha* (aor. from *prath*) *bhāvarāśir*. Similarly, a few lines before, on p. 134, the reading *sṛṣṭau* can be readily derived from the correct one, i. e., *drṣṭau*. It is indeed easy in the Śāradā script to mistake *sṛ* for *dr*. An inverse example of a like phenomenon occurs, for instance, in the *Tantrasāra*, p. 140, l. 4, where we should read *sṛṣṭi* instead of *drṣṭi*. Likewise I feel no doubt about the correction of *avasthānena* on p. 167, l. 8, which in this context is quite nonsensical, into *avastyānena*, a word which, though it is not entered in the dictionaries at my disposal, is nevertheless of quite regular formation. Lastly, on p. 222, the meaning requires that we read *na tarhi*, or perhaps *na hi*, instead of the simple *tarhi*. As he runs over these notes the reader will find many other corrections which he will judge for himself. Among the most enigmatic pages of this work have long been the numbers 151-54. Here again I have been able to make them out by drawing up a table of the concordances of the three orders in which the phonemes are disposed in the

planes of the *parā vāc*, *paśyantī* and *madhyamā*. Not only does this concordance allow of restoring the text, which in all the manuscripts is corrupt, to its correct form, but it also shows how little this work has been studied and understood.

Until such time as further manuscripts may be become available, it is a more difficult matter to correct the few but highly corrupt passages in Prakṛt. In their case, to avoid doing an incomplete and imperfect work, I have as a rule abstained from making corrections. Of the works by Abhinavagupta which have come down to us containing passages in Prakṛt (in most cases *saṃgrahaśloka*) the only one to my knowledge, is this and the *Tantrasāra*. Should I have access to new manuscripts, I shall make these passages the subject of a future study.

Special attention has been paid to the punctuation, which in the manuscripts and in the published text is in most cases misleading. Whenever the commas given in the published text correspond to a *daṇḍa* of MS. A I have kept them as they stand. Whenever the punctuation of the published text seems to me mistaken, I have not hesitated to correct it.

The commentary on the *Parātrimśikā* contains many quotations. Whenever I have succeeded in tracing out source their, I have always given it.

I do not think the attention I have devoted to this text has been a waste of time. The *Parātrimśikāvivarāṇa* is one of the most original and fascinating works from the pen of the great śaiva philosopher and some of the pages are perhaps among the most beautiful written in the philosophy of India. The language used is also most noteworthy. Without departing from the Sanskrit of philosophy, of which it is indeed an admirable example, it is handled by Abhinavagupta with more freedom and fluency than in his other works, more closely tied to traditional schemes of composition. Long and elaborate compound words (of more than 40 words) alternate with sentences which have the elegance and the density of a *sūtra*. Daring and sometimes even irregular expressions which can be found here and there seem to me not due to negligence but rather bearing witness to the vitality of the Sanskrit language as used in the cultured circles of mediaeval Kashmir. Such, for instance, is the sentence (p. 170-171) *tatrāpi tv anuttarānandecche-śanonmeṣaṇonatvanimeṣānām svarūpavimarśe te-ṣām vicchedavicāraṇeṇa jñānabhūmim adhiśayānānām tā eva bhagavatyaḥ saṃvicchaktayaḥ samāpātanty ananyā eva svayaṃ saṃvidāḥ*, where instead of the genitive *teṣām* ... *adhiśayānānām*, used semi-absolutely, by attraction of the preceding genitive depending on *svarūpavimarśe*, we might



have expected an absolute locative. Lively and elliptic is the period on p. 226: *sarvatrātra sakṛdvibhātam prasamkhyānagamyam rūṣam mukhyataḥ tatrayogyānām tu paraśaktipālapavitrilānām vrthaindrajālikakalanālālasānām vā yogābhyāsaḥ*, in which the *prasamkhyāna* and the *yoga* are placed in opposition one to the other, the former belonging to the number of those who have been purified by an advent of divine power, while the practice of the latter may be considered as vain tricks, of no spiritual value. Emphatic and poetic is the reiteration on p. 137 of the particle *atha* (*saṃbhedo 'tha vikāso 'tha*) instead of the simple *vā* (*saṃbhedo vikāso vā*).

These notes of mine lay no claim to settling all the still uncertain points of this text. My only purpose in writing them has been to make the reading of this work more accessible and to arouse the desire in others to study it, with, I hope, better results than mine. This has seemed to me the most important thing. *Si quid novisti rectius istis, candidus inperiti.*

#### ABBREVIATIONS

The following abbreviations have been used: ABh = Abhinavabhāratī, Baroda, 1926-1954 (a second revised edition of the first volume has appeared in 1956); ABORI = Annals of the Bhandarkar Oriental Research Institute; AG = Abhinavagupta; APS = Utpaladeva's Aṣṭapramāṭṛ-siddhi; BhG = Bhagavadgītā; BhGAS = Abhinavagupta's Bhagavadgītārthasaṃgraha, Srinagar, 1933; BV = Abhinavagupta's Īśvarapratyabhijñāvivṛtivismarśinī (known also as the Bṛhadvimarśinī); DhA = Ānandavardhana's Dhvanyāloka, Benares, 1940; J = Jayaratha; KSTS = Kashmir Series of Texts and Studies; LV = Abhinavagupta's Īśvarapratyabhijñāvimarśinī (known also as the Laghuvimarśinī); MM = Mahārthamañjarī, Trivandrum, 1919; MV = Mālinīvijayatantra; MVV = Abhinavagupta's Mālinīvijayavārttika; NM = Nyāyamañjarī (Benares, 1936); NT = Netratantra; PH = Pratyabhijñāhṛdaya; PK = Pratyabhijñākārikā; PT = Parātripṣikā; SC = Stavacintāmaṇi; SD = Śivadrṣṭi; SN = Spandanirṇaya; SpK = Span-dakārikā; SS = Śivasūtra; SvT = Svacchandanatantra; TA = Tantrāloka; TS = Tantrasāra; VBh = Vijñānabhairava; VP = Vākyapadiya (ed. of Lahore, 1939); YHr = Yoginīhṛdayatantra (Benares, 1930); YS = Yogasūtra.

In the lack of any evidence to the contrary, it is understood that the śaiva texts quoted above are published in the KSTS.

p. 1.

3 12

For *parāmarśamayyā paśyantya āsūtrayiṣyamāṇā*, read with G *parāmarśamayapaśyantyaśūtrayiṣyamāṇā*°.

4 1

Remove the comma after *vi-bhinnā*.

4 3

Remove the comma after *nirūḍhā*. *Tāvat* should go into one word with the following *paśyantya*°.

4 6

For *abhīpsitam* A reads *īpsitam*. Equally good.

7 7

For *bodhasūtramātreṇa* A gives *bodhasūtraṇamātreṇa*, the better reading.

4 8-9

Remove the editorial note No. 14. In this passage, the meaning of *mecaka* is not *nīla* but the eye of a peacock's tail. See ib., p. 105, l. 7 and MVV, śl. 944-5.

5 5

*Tāvat* should go into one word with the following *vyavasthāyām*.

5 8

For *taduttaram*, A reads *taduttara*°. Equally good.

6 8

*Tat* should go into one word with the following *paśyantī*°.

6 10

After *saṃvit*, A adds *bhagavatī*. Equally good.

8 3

After *°gaṭiṣu*, A adds *iti*. Equally good.

10 1

For *svapto*, read obviously *supto*. For the sense, see f. ex. Speijer, Sanskrit Syntax, Leiden, 1886, paragraph 332.

10 last but one line

Remove the comma after *devī* and put the quotation mark before *devī*.

12 2

For *uktaṃ ca*, A reads *tad uktam*. Equally good.

12 3

The stanza *guruśiṣyapade sthitvā* is a quotation from SvT, vol. IV, p. 20 (VIII, śl. 31b-32a).

12 6

Put a daṇḍa after *iti*.

13 2

The Trikaḥṛdaya (also Trikaśāra, Trikatantrasāra, Tantrasāra, Sāraśāstra, Mālinīsāra, etc.) was a well known tantra of this school.

13 3

For *parameśvaraḥ*, A and KH give *bhairavo vibhuḥ*. Equally good.

13 6

After *°paramārthamayavāṭ*, A adds *eva*. Equally good.

13 10

A and N read *bhinnaṃ* for *bhinna*° in the printed text, which is the better reading.



- 14 1 A reads °sāra akārah kārārūpam  
iva for °sārākārākārārūpaśiva° (i. e.,  
the *bīja*-s A and Ā) in the printed  
text, which is the correct reading.
- 14 last line For *prakāśamānaḥ*, A reads *pra-*  
*thamānaḥ*. Equally good.
- 15 6 A wrongly reads *ito madhyato* for  
*iti madhyato*.
- 15 last line For °kramāyoge A and GH read  
°kramāyogo which seems to be better
- 17 6 Remove with A *triṃśikākhyam*  
after *abhidhānam*.
- 17 7 Read with A *akṣaravarnasāmyāt*  
for *akṣaravādasāmyāt* (see below  
p. 241, ll. 3-4 and MM, p. 89).
- 17 10 See above, p. 13, l. 2.
- 18 10 A adds 'pi after *māyīye*. This  
second *api* is, in my opinion, quite  
unnecessary.
- 18 13 The stanza *iti vā yasya saṃvittiḥ*  
is a quotation from SpK, II, 5.
- 19 2 For °paryavasānam, the better rea-  
ding, A gives *paryavasānasthānam*.
- 19 4 A omits *atha*, which is however  
necessary.
- 20 7-8 A gives *tasyā api spandanākhyām*  
for *tato' pi spandanākhyām* in the  
printed text, which is the correct  
reading.
- 20 last line A reads °brahmarandhrabhairava-  
bilā° for *brāhmabhairavabilā°* in the  
printed text, which, reading, in my  
opinion, is the better one.
- 22 8 A omits *iti*. Equally good.
- 23 2-5 The gap indicated in the text by  
the two dotted lines does not really  
exist. After *saḥ*, *iti* must be added,  
with A. *Tadvat*, etc. (l. 5) is another  
passage borrowed from the same  
stotra.
- 23 11 The source of the pāda *uttarasyā-*  
*py anuttaram* is PT, 3 b.
- 24 3 For *saṃmohādhāyi*, A reads *saṃ-*  
*mohadāyi*. Equally good.
- 24 4 For *vaiśya*, A gives *viś*. Equally  
good.
- 24 7 The reading of A, *parāparādyāḥ*,  
seems to be better than that ac-  
cepted in the printed text, i. e.,  
*parādyāḥ*.
- 24 last line For *guruḥ caitanyam* (A adds also  
a *daṇḍa* after *guruḥ*) the sense requi-  
res, in my opinion, *gurucaitanyam*.
- 25 8 The verses *evam yo veti tattvena*  
are a quotation from PT, 25.

- 26 2 For *śūnyapramātā*, A reads *śū-*  
*nyaḥ pramātā*. Equally good.
- 27 2 A omits *ekam* after °rūpam.  
Equally possible.
- 27 4 For the better reading *abhede-*  
*naiva*, A gives *abhedenaiḥ*.
- 27 6 The verse *jñānam kriyā ca bhū-*  
*tānam* is a quotation from PK, I, 4.
- 27 7 The *ca* after *tathā* is unnecessary.  
It is omitted by A.
- 27 12-13 The words *vakṣyamānanayena*,  
etc., up to *eva* are wrongly omitted  
by A.
- 28 9 For °viśrāntiḥ svīkṛta°, A reads  
°viśrāntisvīkṛta°. Equally good. The  
perception of the *idantā* is based,  
in fact, upon a *vicchinna* *camatkāra*.
- 28 last but  
one line For *akramaiva*, A gives *akrami-*  
*kaiva*. Equally good.
- 28 last line A omits *vimarśa* which, in my  
opinion, is however necessary for  
the sense.
- 29 5 For *atiśayenāyam śuklaḥ śukla-*  
*tarah*, A reads *ayam sātiśayaḥ śukla*  
*iti śuklatarah*. Equally good.
- 29 8 Add, with A, a *ca* after *ayam*  
*ṭataḥ*.
- 29 9 A adds *iti* after *sātiśayaḥ*. Equal-  
ly good.
- 29 last line A omits °viśeṣā° Equally good.
- 30 2 For *anayor ayam*, A reads *ayam*  
*anayoḥ*. Equally good.
- 30 11 After °pekṣāyām, A adds a *tu*,  
which is, in my opinion, quite un-  
necessary.
- 30 last but  
one line The source of the verse *adyāpi*  
*yan na viditam* is unknown to me.  
For *bodhaśālinām*, which seems to  
be better, A gives *bhogaśālinām*.
- 31 3 The stanza *sakramatvaṃ ca lau-*  
*kikyāḥ* is a quotation from PK, II,  
1, 2.
- 31 7 The stanza *anuttaram taddhṛda-*  
*yam* is a quotation from the lost  
Trikaśāra (see above, p. 13, l. 2).
- 32 2 The pāda *hṛdaye yaḥ sthito gran-*  
*thiḥ* is a quotation from the same  
work. The verse is quoted in full  
in BV, III, 293, and runs as fol-  
lows: *hṛdaye yaḥ sthito granthir*  
*adhaūrdhvaṃniyāmakāḥ*
- 32 4 For °rūpaparityāgena, A reads  
°rūpatyāgena. Equally good.
- 32 10 For °rthāniyamena, which is the  
correct reading, A gives °rthāḥ *ni-*  
*yamena*.



- p. 1.  
33 1 The source of the words *saṃhā-  
tyakāritvāt* is unknown to me.
- 34 3 The *parivṛtṭya* of the printed text  
is perhaps to be corrected with A  
in *paranivṛtṭyā*. *Ānanda* is so defin-  
ed in I.V, I, p. 207: *anyanirapekṣa-  
taiva paramārthata ānandaḥ, aiś-  
vāryam, svātantryam, caitanyaṃ ca*.  
Another possible reading is *paranir-  
vṛtṭyā* (*nirvṛti* = *viśrānti*, *laya*, etc.).
- 34 7 The source of the stanza *vyā-  
tīreketarābhyām hi* is APS, 12.
- 35 8 The reading of A, *tac ced*, is, in  
my opinion, better than the *tat ca  
etat* of the printed text.
- 35 last but  
one line The source of the stanza *saṃru-  
dhyā raśmicakram svam* is, as is  
indicated by Abhinava himself, the  
*Vādyatantra*, which, as it is sup-  
ported by the MVV, that quotes  
the same stanza (I, 153: but *ni-  
rudhya* for *saṃrudhya* and *°paric-  
chinne* for *paricchinnaṃ*), is no other  
than the *Ḍāmaratantra*.
- 36 1 A gives *vicāritaś* for *vistāritaś*.  
Equally good.
- 36 3 Read with A *°sukhādīnām* for  
*°sukhādīnā*.
- 36 6 For *°sopānārohanaiva* here the  
text is to be corrected into *°sopā-  
nānārohanaiva*, as we read in A.
- 37 4 The verse *bhāvanākaraṇābhyām  
hi*, is a quotation from SD, VII, 101.
- 37 6 and  
p. 38,  
1-2 The three verses *ekavāraṃ pra-  
māṇena* are a quotation from SD,  
VII, 5b-6.
- 38 last line A reads *mātrās tā* for *tā mātrā*.  
Equally good.
- 39 6 A gives *yeyam* for *iyam*. Equally  
possible.
- 39 14 A reads *°ekarūpa°* for *°aikyarūpa°*.  
Equally possible.
- 40 1 A omits *°rūpa°*. Equally good.
- 40 4 The source of the verse *śaktayo'sya  
jagat kṛtsnam* is unknown to me.  
This stanza is quoted also in other  
works: see, for example, Jayaratha,  
TA, I, p. 155.
- 40 7 A adds a *ca* after *vyavasthāpanam*.  
Equally good.
- 41 8 The pāda *utsaratprakṛtiḥ śivāḥ*  
is a quotation from SD, III, 94, and  
should be corrected into *tat sarat-  
prakṛtiḥ śivāḥ*.
- 41 10 The verse *sukhe duḥkhe vimohe ca*  
is a quotation from SD, VII, 105.

- p. 1.  
42 1 The source of the verse *duḥkhe  
'pi pravikāśena* is SD, V, 9. For  
*sthairyārthe* we read in the edited  
text of the SD *duḥkhārthe*, which is,  
in my opinion, the better reading.  
In the BV, II, 50, where Abhinava  
quotes again this verse, we read,  
however, *sthairyārtham*.
- 42 6 After *tā eva*, A adds, quite unne-  
cessarily, *abhyantarakrodhādivṛttaya  
eva*, which looks like an explana-  
tory addition of some later reader.
- 43 1 The source of the pāda *uccāṭane  
kākavakrā* is unknown to me.
- 43 3 Source untraced. For *eva*, A gives  
*etā*. Equally good.
- 43 10 The source of the verse *pīṭheśva-  
ryo mahāghorā* is unknown to me.
- 43 12 The verse *viśayeṣu eva saṃlīnān*  
is a quotation from MV, III, 31.
- 43 14 The stanza *śabdarāśisamutthasya*  
is a quotation from SpK, III, 13.
- 44 3 The stanza *yadā tv ekaṭra saṃ-  
rūḍhas* is a quotation from SpK,  
III, 19.
- 44 6 After *vṛttiṣu*, A adds *krodhādiṣu*.  
Equally good.
- 44 last but  
one line For *yat tasya*, both A and KH  
read wrongly *yasya*.
- 45 3 For *°bheditabhāvo°*, A reads wrong-  
ly *°bheditadabhāvo°*.
- 46 1 For *madhya°*, A has *madhyama°*.  
Equally good.
- 46 4 A and G omit *°vīrya°*, which, in-  
deed, seems to be unnecessary.
- 46 9 The source of the pāda *ālapād  
gātrasaṃsparsāl* is unknown to me.
- 47 1 For *°vikalpādi°*, A gives *°vikal-  
panādi°*, which seems to be better.
- 47 6-7 For *°mahāvimarśa°*, the correct  
reading is, in my opinion, *°mahā-  
visarga°* (see, f. ex., p. 48, l. 2).  
The scribal mistake of *vimarśa* for  
*visarga* and viceversa is a very easy  
one.
- 49 13 As to the pāda *duḥkhe 'pi pra-  
vikāśena*, see above, p. 42, l. 1.
- 50 2 A omits *°rūpa°*, which, in my opi-  
nion, is however better to preserve.
- 50 3 For *°nupraveśena*, which is the  
correct reading, A reads *°nupraveśe*.
- 50 11 For *°parabrahma°*, A reads *para-  
mabrahma°*. Equally good.
- 50 last but  
one line The words *tataḥ sṛṣṭim yajed* are  
a quotation from PT, 29 b. For  
*tataḥ* read *tatra*.



- p. .
- 51 1 The pāda *yathā nyagrodhabīja-staḥ* is a quotation from PT, 24.
- 51 3 The source of the pāda *ity etad rudrayāmalam* is PT, 35 a.
- 51 5 The stanza *lehanāmanthanākoṭaiḥ* is a quotation from VBh, 70.
- 51 7 The passage *bharāt smaryamāṇo*, etc., up to *bhavati* is quoted by Śivopādhyāya, in his commentary on the VBh (p. 60). Both A and Śivopādhyāya read, for *saṃsparśaḥ*, *sa sparśaḥ*, which is, also in my opinion, the better reading. The other variants which we found in the Śivopādhyāya's text (*°parāśakti°* for *°parātmakaśakti°* and *unmukhaśakta°* for *tanmukhyaśakta°*) are, the first, unnecessary and the second surely wrong.
- 51 12 The stanza *śaktisaṃgamasaṃkṣobha°* is a quotation from VBh, 69.
- 51 last but one line The source of the pāda *snehāt kaulikam ādiṣet* is unknown to me.
- 52 1 The stanza *mama yonir mahad brahma* is a quotation from BhG, XIV, 3.
- 53 6 For *atiśaya°*, A reads *atiśayita°*. Equally good.
- 54 4 For *mahāguheti*, which is the better reading, A gives *mahāguhyeti*.
- 54 6 The source of the stanza *sā trikoṇā mahāvidyā* is unknown to me. For *trikoṇā* and *sarvarasā°*, A reads *trikoṇe* and *sukharasā°*. Equally possible.
- 54 last line The source of the verse *udety ekaḥ samālokaḥ* is the lost Stotrabhaṭṭāraka or Kramastotra. On this work and its fragments a my separate article will appear in this review.
- 55 1 A gives wrongly *guhāguhāyām* for *mahāguhāyām*.
- 55 3-4 Remove the comma after *iti* and put a *daṇḍa* after *guhyam*.
- 55 5 The word *°bhāsā* should be one word with the following *°vimarśa°*.
- 55 6 After *ātma°*, A adds *mātr*. *Ātma*, *mātr*, which can be accepted without objection, and *vimarśaviśrāntirūpatvam* are three separate words.
- 55 9 The stanza *prakāśasyātmaviśrāntir* is a quotation from APS, 22.
- 56 3 After *punar api*, A adds a *ca*, which is unnecessary. In the same
- p. 1.
- line, the reading of A, *°prasaraḥbheda°* for *°prasaraḥbheda°* is wrong.
- 57 2 A gives *°maye* for *°rūpe*, and *uktena nayena* for *uktanayena*. Equally good.
- 57 3 Add with A *mama* after *ca*.
- 57 9 A reads *adhikatādhāyī* for *adhikārthādhāyī*. Equally good.
- 57 10 The source of the quotation *saṃbodhanādhika*, etc. (A gives wrongly *saṃbodhanānādhika*), is unknown to me.
- 58 1 As to the pāda *guruśiṣyapade sthitvā* see above, p. 12, l. 3.
- 58 10 The source of the stanza *idam ity asya vicchinna°* is APS, 15.
- 58 13 The stanza *ghaṭo 'yam ity adhyavasā* is a quotation from PK, I, 5, 20.
- 59 3 For *ityādi*, A has *iti* only. Equally possible.
- 59 5 For *°rūpatvāt*, A has *°rūḍhatvāt*. Equally possible.
- 59 9 *Yat* should go into one word with the following *bheda°*. For *°vāsānā*, read with A *°vāsanaḥ*.
- 60 4 Delete the comma after *mā* and put it after *yatra*.
- 60 last but one line For *°praśnatātṭparya°*, A and KH read *°praśnārthātṭparya°*. Equally good.
- 61 11 For *vīryabhūtā*, which is, in my opinion, the correct reading, A reads *sarūpā*.
- 61 12 *Nikhilākṣanādīcakraṣya* *madhyamadhyaṃarūpā* looks like an interpolation and is missing in A.
- 62 3 *Yad uktam* up to *iti* is omitted by A.
- 62 12 For *paramādvayanirvṛtistvāntaryarasābhavāmi* read *paramādvayanirvṛtistvāntaryarasābhavāmi*.
- 62 13 For *ity api pāṭhaḥ*, A gives *ity apapāṭhaḥ*. Equally possible.
- 63 1 For *°prakaṭitam eva*, A gives *°prakaṭitam* only. Equally good. For *svavivṛtau*, which is, in my opinion, the correct reading, A reads *svavṛtau*.
- 64 5 For *°prasaraḥdharmaṭva°* one expects here *°prasaraḥdharmaṭvāt*.
- 66 9 For *saṃvidekaghanaśaktiḥ*, A gives *saṃvidekaghanaḥ śaktiḥ*. Equally good.
- 67 1 For *ucyate*, A gives *uktā*. Equally good.



- 67 2 The verses *aparasthito* (read *aparasthitau*), etc., are a quotation from SD, I, 26-27.
- 67 5 Delete, with A, *rūpe*.
- 67 last line For *°vartino bhāvān*, A reads *°vartibhāvān*. Equally good.
- 69 5 The stanza *trailokye °py atra yo yāvān* is a quotation from StC, 61.
- 69 7 For *rūpaṃ tad eva* A reads *tad eva rūpaṃ*. Equally good.
- 69 12 After *tiṣṭhanṭī* the sense requires a *daṇḍa*.
- 70 4-5 In my opinion, the *na* before *varṇān* should be removed and for *kalakalasyaiva bhāvāt* the text should be corrected, with KH, into *kalakalasyaivābhāvāt*.
- 70 6 The *ca* after *kalakalasya* should apparently be removed.
- 70 8-9 For *°śabdotpattyanupapatteḥ*, which is no doubt the correct reading, both A and K read *°śabdotpattiyupapatteḥ*.
- 70 last line Put a *daṇḍa* after *kalakalaśabda-vācyāḥ*.
- 71 last but one line The verse *ātmanā śrūyate yas tu* is a quotation by heart from SvT, II, 146 b.
- 72 3 For *nikaṭataravarti°*, A reads *ni-kaṭavarti*. Equally good.
- 72 5 The verse *paraiḥ saṃśrūyate yas tu* is an approximate quotation from SvT II 147 a (cf. also TA, vol. X, p. 339).
- 73 1 For *sphuṭa°*, the sense apparently requires *°sphuṭa°*.
- 73 last line For *kevalaṃ*, A reads *kevala°*. Equally good.
- 74 1 For *mukhyatayā*, A gives *mukhyato*. Equally good.
- 74 3 *Yad* (or *yadā*) should be separated from the following *āmantryamāṇa-tayā*.
- 74 5 Remove the comma after *rūpaṃ* and put a *daṇḍa* after *iti*.
- 74 last but one line Remove the comma after *iti*.
- 75 1 For *yathārthena* the original reading seems to have been *yuṣmadarthena*.
- 75 6 The stanza *yasmāt kṣaram atīto °ham* is a quotation from BhG XV 18.
- 76 8 For *°nirdeśyābhāva°* the sense requires *°nirdeśyabhāva°*.

- 77 1 For *°bhedaḥabhāsasyānantaśarī-rādy* one should probably read *°bhedaḥabhāsy anantaśarīrādy* [G reads *°bhedaḥabhāsyānantaśarīrādy*].
- 78 1 Put a *daṇḍa* after *pratītisadbhāvāt*.
- 78 2 For *°śivātmakatvam*, A reads *°śi-valātmakatvam*. Equally good.
- 78 3-4 Remove the comma before *aham* and put a *daṇḍa* after *pratyayāt*.
- 78 8 Remove the comma after *svā-tantryam*.
- 78 last line Put a *daṇḍa* after *°pratītimayam*.
- 79 3 The source of the verse *ekaṃ vastu dvidhā bhūtam* is unknown to me.
- 79 4-5 *Śivatā* should be separated from the following *pratyogisambhave*.
- 79 6 Put a *daṇḍa* before *ekasyaiva*. For *ghaṭau*, A reads *ghaṭapaṭau*. Equally good.
- 79 9 The source of the verse *anekam ekadhā kṛtvā* is unknown to me.
- 80 8 The source of the words *na hṛdayaṃgamagāminī gīḥ*, which, as AG says, are borrowed from a work of his, is unknown to me.
- 80 11 The verse *na tair vinā bhaved chabdo* is borrowed, according to BV III 384, where it is quoted, from the Sarvavīratāntra.
- 80 13 The stanza *evaṃ sarvāṇusamghā-ṭam* is a quotation from MV III 34, the only variation being that for *etāḥ* and *sthitāḥ* there is *evaṃ* and *sthitā*.
- 81 11 *Anādare ṣaṣṭhī* is a quotation from Pāṇini, 2, 3, 38.
- 82 2 The source of the stanza *para-vyavasthāpi pare* is unknown to me.
- 84 The source of the words *yataḥ sarvaṃ* is a well known verse, often quoted in these schools. The entire *kārikā* runs as follows: *yasmin sarvaṃ yataḥ sarvaṃ yaḥ sarvaṃ sarvataś ca yaḥ | yaś ca sarvamayo nityaṃ tasmai sarvātmāne namaḥ ||*. See Rāmakaṇṭha's commentary on the BhG, pp. 2-3.
- 85 5 For *eva*, which is the correct reading, A gives *iva*.
- 85 last line For *yady atra* read with A *yad yatra*. See p. 83, where AG says *yataḥ syāt ayaṃ kauliko vidhiḥ*, etc. This is another explanation of the



word *anuttara*, in the sense that it is no longer that from which (*yat* = *yasmā*) the *kauliko vidhiḥ* arises, but that on which (*yat* = *yatra*) the *kauliko vidhiḥ* is based.

- 86 7 For *yasmin sarvam* see 84, 1.  
 87 10 Remove the comma after *bind-vālmaśaktau* and put it after *ma iti*.  
 88 2-3 For *anapahnavanīyam anuttaram*, which is, in my opinion, the better reading, A gives *anapahnavanīyena nyāpekṣapraṭham anuttaram* (correct *anapahnavanīyam ananyāpekṣapraṭham anuttaram*). Equally possible.  
 88 4 The source of the verse *yatra sthitam idam sarvam* is SpK I 2.  
 88 last but one line For *yac ca*, which is the correct reading, A reads *yaś ca*.  
 89 4-5 For *vicchinnaikatāparamārthaḥ*, which is the better reading, A gives *vicchinnaikaparamārthaḥ*. The comma after *paramārthaḥ* should be removed.  
 89 6 *Parābhaṭṭārikodayabhāgi* should be separated from *vaikharyantam*.  
 89 9 For *sarvataś ca yaḥ* see 84, 1.  
 90 4 For *nirmalayya*, which is, in my opinion, the correct reading, both A and KH read *nirdalayya*.  
 90 5-6 Remove the hyphen and the quotation marks after *iti* and *odhāmatayā*.  
 91 5 The pāda *taḍ asti paramārthataḥ* is a quotation from SpK, 1. 5.  
 91 7 Somānanda's verse *yat tat sat paramārtho hi* is probably borrowed from his lost commentary on the PT.  
 91 9 For *yaḥ sarvam* cf. 84, 1.  
 91 last line For *parāt parataram trikam* read with A and KH *kulāt parataram trikam* (cf. below 163, 6). Source untraced. The entire *kārikā* is quoted in the commentary on the VBh, p. 4, the only variation being that for *kulam* and *kulāt* there is *kaulam* and *kaulāt*, and runs as follows: *vedādibhyaḥ param śaivam śaivād vāmaṁ tu dakṣiṇam | dakṣiṇāt parataḥ kaulam kaulāt parataram trikam ||*.  
 92 2 The stanza *vedāc chaivam lato vāmaṁ* is quoted also from J, TA, vol. I, p. 49. Source untraced.  
 92 13 For the verse *yaś ca sarvamayonityam* see 84, 1.

- 96 6 The sense requires, in my opinion, a *daṇḍa* after *etāvataiva*.  
 96 last line Remove the comma after *collareṇa*.  
 100 6 A reads *sūtrilā | evaṁ dhūlibheda°*, for *sūtritaiva | dhūlibheda°*. Equally good. On the sense of *dhūlibheda*, literally 'cut the dust', and therefore metaphorically to split syllables and words so as to give to each of them various meanings, see Kṣemarāja, NT, I, 51.  
 102 11 Here up to p. 144 begins the explanation of the *parā vāk*.  
 102 last line Read with A *°sṛṣṭi°* for *°mṛṣṭi°*.  
 103 4 Remove the comma after *eva*.  
 103 7 Put a comma after *°malaiḥ*.  
 103 8 A has *tv akṛtrimā* for *tu kṛtrimā*, which in my opinion is the correct reading.  
 103 10 The quotation from Kallaṭa *lu-ṭipāle sarvajñasarakṛtyalābhaḥ* is borrowed from a lost work of his, the *Tattvārthacintāmaṇi* (so Jayaratha, TA, X, 142. Cf. also MVV, I, śl. 177).  
 106 3-4 Read *unmeṣapratibhādisabdāgamagītam* for *unmeṣapratibhādi, śabdāgamagītam* and delete the editorial note No. 1 at the foot of the page.  
 107 3-6 The text is difficult and may be corrupt. A has *sahajāsāmayikalayā* for *sahajāsāmayikatathā°*, *bhedād ul-lāsād* for *bhedānullāsād*, and *vikal-palam* (sic!) for *vikalpatulyatvam*.  
 108 5 Read with A *evamvidhāparicchinna°* for *evamvidhā aparicchinna°*. At the time of teaching, meditating, etc., consciousness is *kalpita*, *paricchinna*.  
 110 1 Read *°dharmiṇi* for *°dharmaṇi*.  
 110 2-3 A has *parihṛtā eva bhavanti* for *parihṛtā bhavanti*. Equally good.  
 111 6 The stanza *glānir viluṇṭhikā dehe* is borrowed from SpK, III, 8.  
 111 9 The śloka *ekacintāprasaktasya* is borrowed from SpK, III, 9.  
 111 17 The verse *malam ajñānam icchanti* is borrowed from MV, I, 23.  
 112 5 The *nyāya* implicit in the sentence *iti nṛpaṇirūpaṇapṛāyam eva bhavet* is, in my opinion, a variant of the well known *nyāya* of the *rājaśāsana* (cf. f. ex. NM, II, 106).



112 6-9

The prakṛt stanza by AG is not clear to me. The text is very corrupt and until new MSS are found it is very difficult that it should be restored.

112 13

A has °prapañcabodharūpa° for pra-pañcaprabodhaikya°. Equally good.

114 2

The stanza ālmaiva sarvabhāveṣu is borrowed from the SD, I, 2 (cf. my translation of it, EW, VIII, I, 1959, pp. 16-22).

114 5

The pāda yatra sthitam idam sarvaṃ is borrowed by the SpK I 2.

116 3

Read with A *eva dhriyamānān* for *eva ādhriyamānān*.

116 7

Put a daṇḍa after °napāyo.

116 11

Read with A and KH *preryo' pi* for *preṣo' pi*.

116 13-14

The stanza *aprayattasya hi praiṣe* is from Vākyapadīya, p. 259 (Benares edition, Saṃpradānādhikāra). The text of the Benares edition contains some variants and it runs as follows: *dravyamātrasya tu praiṣe prcchyāder loḍ vidhīyate | sakriyasya prayogas tu yadā sa viṣayo nicaḥ ||* The reading *prcchyāder* seems better than *pracchāder*, while the sense given by *aprayattasya* and *pravyattasya* is as good as the *dravyamātrasya* and the *sakriyasya* in the Benares edition.

117 2

The Tantrasāra here quoted was a very important ritualistic work of this school. It is also called Trikaśāra, Trikaḥṛdaya, Sārasāstra, etc. (cf. above, p. 13, l. 2).

118 1

The verse *māyordhve śuddhavidyādhā* is often quoted (cf. f. ex. TA, VI, p. 78). Source untraced.

118 7-8

*Tatra vijñānakevalo malaikayukta iti* is a quotation from MV, I, 22-3.

119 2

Delete the comma after *bhavanti* and put, with A, a daṇḍa after *iti*.

119 3

The verse *vijñānakevalān aṣṭau* is borrowed from MV, I, 19.

119 5

The verse *mantramahēśvareśatve* is borrowed from MV, I, 21.

121 3

The verse *ādya* (read *ādyam*) *dhārikayā vyāptam* is borrowed from MV, II, 50.

122 1

The verse *phe dharātattvam ud-ḍiṣṭam* is borrowed from MV, IV, 15. For *cādi-nānte* read *dādi-jhānte*.

123 1

The verse *niṣphale padam ekār-ṇam* is borrowed from MV, IV, 19

(cf. also TA, XI, 72 and XVI, 84). For *tryarṇaikārṇadvayaṃ dvaye* read *tryarṇaikārṇam iti* (or *atha*) *dva-yam* (cf. opp. citt.).

123 3-4

A has °krameṇa tattvayojanā for °krameṇa pāṛthivādiltattvanirūpaṇā yojitā. Equally good.

123-4 4 sqq.

The passage from *punar api* up to *tattvayojanā* (p. 124 l. 4) should be eliminated. It is obviously due to a printer's error and is a mere repetition of 122, l. 4 and 121, ll. 6 sqq.

124 6

The stanza *sārdhenāṇḍadvayaṃ vyāptam* is borrowed from MV, IV, 24.

124 11

The stanza *sārṇena tritayaṃ vyāp-tam* is borrowed from MV, IV, 25.

125 last line

*Prasiddho hi na samketo* should, in my opinion, be corrected into *prasiddho hi naḥ samketo*.

126 1

Put a daṇḍa after °prakalpitah and read *tan nāmākṣara°* for *tan-nāmākṣara°* and cf. for the meaning ABh, II, 384; BV, III, p. 99; SvT, III, 308.

127 13

Read with A *prthivītyāditi ko°yam kramah* (cf. ib., p. 120, l. 5) for *prthivī ityādiko°yam kramah*.

128 3

The verse *īśvaram ca mahāpre-tam* is borrowed from MV, VIII, 68.

128 6

The pāda *ity etal sarvaṃ āsanam* is borrowed from MV, VIII, 68.

129 1

The verse *tasya nābhyutthitam śakti°* is borrowed from MV, VIII, 69.

129 3

Read with A *anmanaso°* for *unmanaso°*.

129 9

The stanza *athāsmākaṃ jñāna-śaktir* is borrowed from SD, II, 1.

129 12

*Pratyagātmani hi buddhiḥ*, etc., is not a verse but forms part of the text.

130 6

A has *māyāpade cāpi* for *māyā-pade°pi*. Equally good.

131 2

For *parāparāśaktiḥ* the sense requires *parāśaktiḥ*. Cf. BV, III, 275 and 366. *Īśvarāvasthāyām* etc. (130, last l.) seems to be a quotation from the lost *ṭikā* of UD.

132 2-3

Read °paramārthād *anyat aham aham idam punar idam eva* iti *saṃvit*, for °paramārthāt °anyad *aham* » « *idam punar idam eva* » iti *saṃvit*.

132 4-5

Read with A and G °paramārthe °pi *rūpe nāham nedam*, for °para-mārthenāpi *rūpeṇa aham nedam*.



- 133 3 Delete the comma after *śarīrādi* and *aham* and put a comma after the first *aham*.
- 133 9 Read *lathāsāmarthyam* and *lathāsāmarthyayogāt* for *lathā sāmarthyam* and *lathā sāmarthyayogāt*.
- 133 last but one line Put a daṇḍa after *pratibimbenāpi* and delete the comma after *kevalam*.
- 134 1 A omits *ca* after *evam*. Equally good.
- 134 4 A reads *tattvabhāvavikāsam ātmamayam* for *tattvabhāvavikāsātmamayam* in the text, which is the better reading.
- 134 7 Read *tadbhāvīo* for *tad bhāvīo*.
- 134 9 Read *tathābhavac ca* for *tathā bhavac ca*.
- 134 10 Read *dr̥ṣṭau*, as required by the sense, for *sṛṣṭau*. In Śāradā script confusion between *sṛ* and *dr̥* is very easy. An example of it can be seen in TS, 140, l. 4, where one must read, on the contrary, *sṛṣṭi*<sup>o</sup> for *dr̥ṣṭi*<sup>o</sup> (cf. TA, XV, 238).
- 134 11 Read *latpūrvasya* for *tal pūrvasya*.
- 134 13 Read *°bhāvarāśi khaṇḍitābheda* for *°bhāvarāśikhaṇḍitābheda*.
- 135 3 *Vijr̥mbheta* after *bhāseta* is perhaps a gloss by a commentator, which later on was inserted in the text.
- 135 4 Read *mā prathīṣṭha* (aorist, from *prath* -) for *mā pratiṣṭha*<sup>o</sup>.
- 135 last line Read *°pūrvagalā bhāsā* for *°pūrvagalābhāsā*.
- 136 6 Put a daṇḍa after *prasamkhyāna-parāḥ*.
- 136 11 The source of the verse *nirvṛkṣa-giribhittiyāda* is VBh, 60 (cf. also BV, II, 427).
- 137 10 Put a daṇḍa after *siddham* and after *vimaliḥ*.
- 137 12 Put a daṇḍa after *adhiṣete*.
- 137 16 Read with A *°prarūḍhabheda*<sup>o</sup> for *°prarūḍhābheda*<sup>o</sup>.
- 138 3 *Dharāyā* looks like a gloss made by some reader who felt the need of explaining *asyāḥ* at p. 237, l. 15, immediately before the very long compound word that begins with *paripūrṇa*<sup>o</sup> (more than 40 words).
- 138 14 Put a daṇḍa after *dharā*.
- 138 16 Read *tadbhāsāvimarśa*<sup>o</sup> for *lad-bhāsā vimarśa*<sup>o</sup> and, with A, *antaḥkṛtatathāvidha*<sup>o</sup> for *antaḥkṛtya tathāvidha*<sup>o</sup>.

- 139 1-2 *Pradeśamātram* | *api* | *brahmaṇaḥ sarvarūpam* is a citation by heart of a vedantic passage quoted by Bhartṛhari in his *ṭīkā* and very often by this school. The complete passage runs as follows: *pradeśo 'pi brahmaṇaḥ sarvarūpyam anatikṛantaś cāvikalpaś ca* (VP, *ṭīkā*, ed. of Lahore, p. 20). This passage has been commented on by AG in his BV, I, 44. The other quotation *ekaikatṛāpi ca tattve śaṭtriṃśattattvamayatvam* is from an untraced śaiva source (cf. f. ex. Sv. T., 4, 59).
- 139 5 The source of the stanza *didṛkṣay-eva sarvārthān* is SpK, III, 11.
- 139 7 A and G have *caramēṇa cārdhe-naitad* for *caramēṇa pādēna tad*, which is the better reading.
- 139 9 Read *lāval svarūpam* for *lāval svarūpam*.
- 139 10 Read with A *vṛkṣasya svarūpam* for *vṛkṣasya svarūpam*. In the same line, for *°svālantryatirohita*<sup>o</sup> read *°svālantryātirohita*<sup>o</sup>. On the expression *nīyalivijr̥mbhā*, cf. BV, II, pp. 27-8. The comma after *°svarūpam* should be removed.
- 139 last line After *°vijr̥mbhāyām* there should be a daṇḍa. In the same line, for *yāval svarūpam* read *yāvatsvarūpam*.
- 140 3 Separate *jalādi* from *pūrvapūrvam*. They are two different words.
- 140 4-5 For *dhṛter eva kālhinīyadarśanāl*, which is quite nonsensical, one expects here *sruter* (or *druter*) *eva kālhinīye darśanāl*.
- 140 10 Remove with A *vinā* and, after it, the comma after *bhoktāram*.
- 140 11 After *saṃkucitam* the comma should be removed.
- 140 12 *°kalādi* should be joined as one word with *pāśajālam*.
- 140 14-5 Remove the comma after *vinā* and put it after *saṃkucilatvam*.
- 140 15-6 For *saṃkoce saṃkucilatāsāratat-saṃkocitatāratamyāpekṣi*, read with A (except the *avagraha*, which is mine) *saṃkoce saṃkucilatāsāratat-saṃkocitatāratamyāpekṣi*.
- 141 3 For *tattvakramaḥ*, A has *tattvabhāḥ*. Equally good.
- 141 3 For *śrutir api* read *srutir* (or *drutir*) *api*. Cf. p. 140, ll. 4-5 and my suggestions. The editorial note No. 1 should be removed.



- 141 5 For *iti*, A has *ityādi*. Equally good.
- 141 5-6 For *kiṃ na chedayet* read with G *kiṃ naś chedayet* (cf. also DhA, p. 448) and put a comma after it.
- 141 7 To *sarvaś cāyam* the word *kramah* should be understood.
- 142 last line For *omatā°* read *osalā°*.
- 143 13 For *sampuleyoge* read with A *sampulayoge*. *Sampulayoga*, *sampulīkaraṇa*, etc., is a reference to PT, śl. 30 a. Cf. also TS, 200.
- 144 2 The stanza *yat sadāśivaparyanta°* is often quoted (cf. f. ex. BV, III, 268, TA, V, 263, VIIr, I, 116) and is a quotation from SvT, V, 548.
- 145 1 Put a comma after *tad evāpi*.
- 145 4 Read with A *°kramapūrṇa°* for *°kramam apūrṇa*.
- 146 11 For *parāparāmarśamayī* read with A *parāparāparāmarśamayī*.
- 147 2 Separate *ityādi* from *śodhya°*.
- 147 6 For *°vartamāna°* A has *°bhāsa-māna°*. Equally good.
- 147 6 The comma after *°prāvanyāt* should be removed.
- 147 last line After *latrabhavantah* there should be a full stop. Now AG begins to expound the *madhyamā vāk*.
- 148 5 For *latrāpi* A has *latrāpi ca*. Equally good.
- 148 7 For *paramparācchādanamiśrībhāvātmani* read with A, K and G, *parasparācchādanalolībhāvātmanā*.
- 148 13 The verse *bījam atra śivaḥ śaktir* is a citation from MV, III, 12.
- 148 15 The stanza *bījayonyātmakād bhedād* is a citation from the same work, III, 10.
- 148 last line Put a daṇḍa after *°nirūpaṇād*.
- 149 2 Put a daṇḍa after *vācyā*.
- 149 7 For *ata eva* A has *ata eva ca*. Equally good.
- 150 6 For *°gamana°* should we not read *°gamane?*
- 151 1 Separate *°madhyamādhāmā* from *śaktisatatattvam*.
- 151 3 The stanza *yatheṣṭaphalasamsiddhyai* is a citation from MV, III, 35-6.
- 151 5 Put a daṇḍa after *iti*.
- 151 6 The stanza *na puṃsi na pare tattve* is often quoted (cf. f. ex. TA, vol. III, p. 425; vol. X, p. 136). Source untraced.
- 151 last line Read with A *abhihitatya°* for *abhihitā ihatya°*.

- 152 7 For *°śrayaṇa°* A has *°śrayeṇa*. Equally good.
- 152 9 Put a daṇḍa after *°samāviṣṭam*
- 152 9 Read with A *°rūpānusṛtyā* for *°rūpānumūrtyā*.
- 152 11 *Tatsāmānyā śuddhavidyā karane* should go into one word: *tatsāmānyāśuddhavidyākaraṇe*.
- 153 1 For *ihatyāparasamvidanusṛtyā*, the sense requires *ihatyāparasamvidanusṛtyā*.
- 153 2 sqq. The text of this page up to p. 154, l. 4, is extremely corrupt. In these ll. AG expounds which are the various *tattva*-s to which each letter corresponds according to the alphabetical orders they have in *Parā*, *Paśyantī*, and *Madhyamā*, in which the various letters are arranged in the order known as *mālinī*. This is the concordance (cf. below, p. 203):
- 154 7 For *°madhyamādhāmni* read *°madhyamādhāmni*.
- 154 12 For *kuladehais* we should read with A *kuladevais*. Untraced source.
- 154 14 Put a daṇḍa after *iti*.
- 155 7 A reads *°samudita°* for *°samucita°* in the edited text, which is the better reading.
- 155 last but one line For *°śrīmantrādīphānta°* we should read *°śrīmannādīphānta°* (N and PH are respectively the first and last letter of the *mālinī* order).
- 156 4 The stanza *ity etan mātṛkācakram* is from an untraced source.
- 156 10 For the last verse of these two stanzas, see TA, XI, 64 and SS, 51.
- 156 15 For *kālottarāḍau* read with A *kālottarāḍau*.
- 157 6 sqq. The sense of these two stanzas is not quite clear to me. They are probably two *samgrahaśloka* of AG himself. In the first verse, for *bhedāsamkhyeṣu*, we should perhaps read *bhedāsamkhyeṣu*.
- 157 10 *Yathoktam kulaśaktīnām vidhir ānantyavedane* is probably not a verse but forms part of the text. In this case, one should read *yathoktam kulaśaktīnām vidhir ānantyavedane[ti] tad etena vidhinā*, etc.
- 157 13-15 The three verses *brahmādistambaparyante* are a quotation from the MV, I, 40 sqq. These three verses are quoted also in SN, p. 46;



<i>Parā</i> (according to the PT)	<i>Paśyanti</i> ( <i>mātrkā</i> or <i>śabdarāśi</i> )	<i>Madhyamā</i> ( <i>mālinī</i> )	<i>Tattva</i>	<i>Parā</i> (according to the PT)	<i>Paśyanti</i> ( <i>mātrkā</i> or <i>śabdarāśi</i> )	<i>Madhyamā</i> ( <i>mālinī</i> )	<i>Tattva</i>
				KṢ	K	GH	sadāśiva
				H	KH	Ṣ	iśvara
				S	G	I	śuddhavidyā
				Ṣ	GH	A	māyā
				Ś	Ṣ	V	kalā
				V	C	BH	aśuddhavidyā
				L	CH	Y	rāga
				R	J	Ḍ	niyati
				Y	JH	ḌH	kāla
				M	Ṣ	ṬH	puruṣa
				BH	Ṭ	JH	prakṛti
				B	ṬH	Ṣ	buddhi
				PH	Ḍ	J	ahamkāra
				P	ḌH	R	manaḥ
				N	Ṣ	Ṭ	śrotra
				DH	T	P	tvac
				D	TH	CH	cakṣuḥ
				TH	D	L	rasana
				T	DH	Ā	ghrāṇa
				Ṣ	N	S	vāc
				ḌH	P	AḤ	pāṇi
				Ḍ	PH	H	pāyu
				ṬH	B	Ṣ	upastha
				Ṭ	BH	KṢ	pāda
				Ṣ	M	M	śabda
				JH	V	S	sparsa
				J	R	AM	rūpa
				CH	L	T	rasa
				C	V	E	gandha
				Ṣ	Ś	AI	ākāśa
				GH	Ṣ	O	vāyu
				G	S	AU	tejaḥ
				KH	H	D	jala
				K	KṢ	PH	prthivī
A	A	N	Śiva				
Ā	Ā	Ṛ					
I	I	Ṛ					
Ī	Ī	L					
U	U	L 3					
Ū	Ū	TH					
Ṛ	Ṛ	C					
Ṛ	Ṛ	DH					
L	L	Ī					
L 3	L 3	N					
E	E	U					
AI	AI	Ū					
O	O	B					
AU	AU	K					
AM	AM	KH					
AḤ	AḤ	G					

The text may be easily restored as follows:  
*vāyur māyā ca GH sādākhyaṃ | nabhaḥ kalā ca*  
*Ṣ iśvaraḥ | icchaiva śaktimayī I śuddhavidyā |*  
*anuttara eva svatantraḥ | hambhāva A śivākhya*  
*māyā | aśuddhavidyā gandhaś ca V kalā | prak-*  
*rṭiḥ pādendriyaṃ ca ḌH aśuddhavidyā | kālāḥ*  
*sparsāś ca Y rāgaḥ | pāyur ahamkāra ca Ḍ niyatiḥ*  
*hastau manaś ca ḌH kālāḥ | ānandendriyaṃ bud-*  
*dhiś ca ṬH pumān | sparsaḥ kālāś ca JH prakṛtiḥ |*  
*śabdaḥ pumānś ca Ṣ dhīḥ | rūpaṃ niyatiś ca*  
*J ahamkāraṃ | niyatiḥ rūpaṃ ca R manaḥ | pā-*

*dendriyaṃ prakṛtiś ca Ṭ śrotraṃ | mano hastaś*  
*ca P tvac | raso rāgaś ca CH netre | rāgo rasaś ca*  
*L rasanā | ānandaśaktiḥ śaivī Ā ghrāṇaṃ | vidyā*  
*tejaś ca S vāk | visargaśaktiś ca AḤ karau | īśo*  
*jalam ca H pāyur | māyā vāyus ca Ṣ ānandendri-*  
*yaṃ | sādākhyaṃ prthivī ca KṢ pādaḥ | pumān*  
*śabdaś ca M śabdaḥ | kalā nabhaś ca Ś sparsaḥ |*  
*baindavi śivaśakti AM rūpaṃ | nāsikā tvac ca T*  
*rasaḥ | śivaśaktiḥ sātṭvī E gandhaḥ | saiva dīrghā*  
*AI nabhaḥ | tatthaiva vāyutejaś O AU | netre*  
*rasaś ca D āpaḥ | ahamkāra pāyus ca PH prthivī |*



TA, vol. V, p. 230; SVT, vol. V b, p. 490; NT, I, 52.

- 158 1 The verse *abhinnayonimadhye* is from an untraced source.
- 158 4 For *ananlā parigaṇana*<sup>o</sup> read into one word *ananlāparigaṇana*<sup>o</sup>.
- 158 12 After *malasyeva* put a daṇḍa and remove the comma after *taṭ*, which should form one word with the following *parābhataṭṭārikā*<sup>o</sup>.
- 158 13 Put a daṇḍa after *vimśyate*.
- 158 16 For *hi utpattir* read with A *vyutpattir*.
- 159 7 For *rūpī eva* read with A *rūpa eva*.
- 159 8 Put a daṇḍa after *vaikharī*.
- 159 9-10 For *evoktam* A has *evely uktam*. Equally good.
- 159 13 A omits *jāte*. Equally good.
- 160 7 A has *obhedātmaka*<sup>o</sup> for *obhedātmano* in the text, which is the best reading.
- 160 10 The stanza *asmadrūpasamāviṣṭaḥ* is a quotation from ŚD, I, 1.
- 160 last line Put a daṇḍa after *ili*. For *śūcakaṁ* the text requires *śūcakatvam*, and so far as the sense is concerned, see ŚD, comm. of Utpaladeva, p. 4, ll. 1-2.
- 161 3 The source of the stanza *tyaja dharmam adharmaṁ ca* is a quotation from Mahābhārata, Śāntiparvan. The last pāda of this stanza is quoted in BV, III, 286.
- 161 5-7 Text and meaning doubtful. For *śrīṣaḍardhaśāstre evoktam*, *evolkarṣaḥ*, A reads *śrīṣaḍardhaśāstre evolkarṣaḥ*. See however the expression *anya utkarṣaḥ* (p. 163, l. 5). Should one not read *śrīṣaḍardhaśāstre evaika utkarṣaḥ*? In any case, after *utkarṣaḥ* a daṇḍa is necessary. The *ṣaḍardhaśāstra* is a well known name for the *Mālinīvijaya*.
- 161 8 The sentence *vakti hy anyat* etc., is a reference to Dharmakīrti, PV, III, 207 (see also BV, II, 415; III, 140, 389; and PH, 40).
- 161 12 Put a daṇḍa after *anapalāpanīyatvāt*.
- 161 13 The source of the pāda *lathāsaukṣmyād alakṣaṇam* is unknown to me. A very similar expression (*saukṣmyāt tu na vibhāvyaṭe*) is to be found in a stanza quoted by AG himself in BhGAS, p. 16.

161 14

The *śrīṣakusumapallavaśataavyatibheda* is a variant of the well known *nyāya* of the apparently simultaneous piercing of one hundred lotus leaves (*utpalapatraśataavyatibheda*), on which see the *Laukikanyāyāñjali*, II, 77-8.

162 3

For *ko'sya viśeṣo jñānamukhenoktaḥ*, A, K and G read *kosya niveṣo jñānamukhe noktaḥ*, which, except for *kosya* that must be corrected into *kasya*, is probably the right reading.

162 5

Put a daṇḍa after *doṣaḥ*.

162 6

A omits *śala*<sup>o</sup> and *ca*. Equally good.

162 7

For *ucyamāne* and, at the following line, *āpatet*, A gives *ucyamānam* and *āpatayet*. Equally good. *Sūkṣmaḥ* should form one word with the following *paramāṇvanlā*<sup>o</sup>.

162 10

For *tasyāś ca* A reads *tasya ca*. Equally good.

162 10

For *nubhavābhāvāt* in the printed text read with A *nubhavābhāvābhāvāt*.

163 6

As far as the pāda *kulāl parataram trikaṁ* is concerned, see p. 91, l. 16.

163 14

Put a daṇḍa after *mantavyam*.

163 15

Put a daṇḍa after *śodhya eva*.

163 16

*śamvidabhedī* should obviously form one word with the following *hulavaha*.

164 1

The pāda *evam yo vetti tattvena* is a quotation from PT, śl. 25.

164 4

The verse *parāparāṅgasambhūlā* is a quotation from MV, III, 59 (see also TA, XVI, 85).

164 8-9

For *nātiryaṭptir* A reads *nāvyāṭptir*, which is equally possible.

164 last line

Put a daṇḍa after *vimarśaśakliḥ*.

165 2

For *opadāviṣṭatvāt* A has *opadāviṣṭatvāt*. Equally good. The meaning of the following sentence, *turyānantaratāyā api samānatvāt* is not quite clear to me.

165 5

For *nubhayātma*<sup>o</sup> A has *nubhayātma*<sup>o</sup>. Equally good.

166 9-10

The passage, *akramasya tu tatpūrvakeṇa samvidy eva bhāvāt pratipādanāya astu sarvathaiṇa sakramatvāt*, requires corrections at three places: 1) The adversative particle *tu* should go (so A); 2) for *tatpūrvakeṇa* the sense requires *tatpūrvakatveṇa* and 3) for *pratipādanāya astu*



- in the printed text read *pratipāda-nāyās tu*.
- 167 8 For *sā cāvasthānena* read *sā cāvastyānena*.
- 167 9 A reads *vyapadeśiṣyamāṇādyanu-drekā* for *vyapadeśyā iṣyamāṇānu-drekā*, which is the correct reading.
- 168 1 Put a daṇḍa after °*satteyam*.
- 168 2 Remove the daṇḍa after *prasṛtā* and put it after *iti*.
- 169 7 The pāda *atra sṛṣṭim yajet* is a citation from PT, śl. 28.
- 169 11 For °*bhūtā kula*° read °*bhūtākula*°.
- 169 12 For *prasaratprāktana* the correct reading should be either *prasara-talprāktana*° (A) or *prasaratatprāk-tana*° (G).
- 169 last but one line The reading of A, *apekṣya*, for the *avekṣya* in the printed text, is the better one.
- 169 last line Remove the quotation mark before *atrānavasthā* and the hyphen after it.
- 170 3 Remove the quotation mark after °*prasaṅgāt* and put a daṇḍa after *vācyam*.
- 170 7 For *tadrūpakarburībhāva*° one should perhaps read *tadrūpakarbu-rībhāve*.
- 170 last line For *anuttarānandeccheśanonmeṣa-ṇe na tv animeṣāṇām*, read with A and G *anuttarānandeccheśanonmeṣo-natvanimeṣāṇām*. *Ūnatva* is the vocal Ū.
- 171 1 Remove the comma after *svārū-ṣavimarśe*.
- 171 7 The stanza *svapadā svasīraśchā-yām* is a quotation from the lost Tantrasāra (Trikaśāra, Sāraśāstra, etc.). This stanza is often quoted: see f. ex. MVV, śl. 912 and BV, I, 66.
- 172 6 After *vyapasaratī* remove the hyphen and put a comma at its place.
- 172 6-7 For *avyapadeśarūpatvāt* read with A *avyapadeśyarūpatvāt* and remove the comma after it.
- 171-2 last and first 1. For *paryavasyati* — *paryantabhittirūpatvāt*, A reads *paryavasitiparyantabhittirūpatvāt*, which, in my opinion, is the correct reading (*paryavasiti* = *viśrānti*).
- 173 2 For *saṃrambhecchaiveśanāntā*, the correct reading is probably *saṃram-bha icchaiveśanāntā*.
- 173 5 Put a daṇḍa after *iti*.

- 173 7 Who has been the grammarian Puṣpadanta here quoted is not easy to say. A grammarian of this name is quoted in the NM. On him see the note by J. G. Gosh, Puṣpadanta and the Mahimnastava, ABORI, XIX, 86-7.
- 174 last but one line For *A Ā I Ī ili ca*, read *A Ā I Ī ili E*.
- 175 4-5 The sentence *chandogānām sātya-mugrīrāṇāyaṇīyā*, etc., is a quotation from Patañjali, I, 1, 47.
- 175 8-9 For *ekāraukārayor aikāraukārā-pekṣayā*, the correct reading should be in my opinion *ekāraukārayor ekāraukārāpekṣayā*.
- 175 10-12 Remove the hyphen after *man-tavyam* and for *aya ekāra*, *ava okā-rābhiṣṛāyēṇāivam* — 'E O' *iti bī-jaṃ sthitam*, read: *ardhaikārdhau-kārābhiṣṛāyēṇa | evam E iti bījaṃ sthitam* |
- 175 12 For *latkā śabalībhūtam* read *latkāśabalībhūtam*.
- 175 13 Remove with A the *ca* after *lat-thaiva* and for *anavasat* read (A) *anuvāsāt*.
- 175 14 Put a daṇḍa after *E*.
- 175 15 Put a daṇḍa after the first *O* and another daṇḍa after *AU*.
- 176 6 Put a daṇḍa after *AM iti*.
- 176 8-9 Remove the comma after *obhā-vāt*. For *ṣaḍardhaśāstre nirūpitam*, A reads *ṣaḍardhaśāstreṣu varṇitam*. Equally good.
- 176 10 The pāda *triśūlena cathurtakam* is a quotation from MV, IV, 25.
- 176 11-12 Remove the comma after °*śe-ṣataiva* and put a daṇḍa after *sar-vasya*.
- 176 13 For *vedanāmātrāviśeṣam*, the correct reading is, according to my opinion, *vedanāmātrāvaśeṣam*.
- 177 4 Put a daṇḍa after *anupraviṣṭam*.
- 177 last line Put a daṇḍa after *uklāḥ*.
- 178 1 The stanza *sunirbharatarāhlāda*° is not to be found in the printed text of the SD, as indicated by AG.
- 178 4 The stanza *tasyāpi śaktir mṛtpiṇ-ḍa*° is to be found in SD, VII, śl. 28. For *viśvarūpatām | gatā*, we read in the printed text *viśvatām gatā* |
- 178 7 The verse *ekam eva hi tattattvam* is not to be found in the printed edition of the SD.



- 178 10 For *nirñīlām*, read obviously *nirñīlam*. For *ayam evoktakramah*, A reads *ayam evam uktakramah*.
- 178-9 12 seq. The two stanzas *sa yadāste cidāhlāda*<sup>o</sup> are a quotation from SD, I, 3-4.
- 179 3-4 For *tathā ghaṭam* « *ghaṭādīgrahakāle 'pi ghaṭam jānāti yāvasā*, one should read *tathā* « *... ghaṭam jānāti yāvasā* », without the first pāda of this stanza, which is, as the following one, a quotation from SD, I, 24-25. For *yāvasā* (*avasā* = *adhyavasāya*), the printed text of the SD has *sā kriyā*.
- 180 1-4 The two stanza *yata icchati taj jñātum* and *tatkarmanirvṛtīprāptir* are respectively a quotation from SD, I, 19 and 17.
- 181 4 The verse, *ṣuṣe ṣoḍaśakale*, is also quoted by Bhartṛhari, in his own commentary on VP, I, 143 (ed. of Lahore, p. 129).
- 181 5 Put a daṇḍa after *ili*.
- 182 4 The source of the stanza *sa vi-sargo mahādevi* is untraced. According to Kṣemarāja the source of the second verse, *guruvaṭtram tad evoktam*, is the MV (SS, 60), but it is not to be found in the printed text of this work.
- 182 10 For *raśau* read *raṣau*.
- 183 1 Put a daṇḍa after *tapavargayor*, remove the comma after *ghanatā* and read *bodhasyā*<sup>o</sup> for *abhodhasyā*<sup>o</sup>.
- 184 2 For *saṃhṛti idā*<sup>o</sup>, read *saṃhṛtīdā*<sup>o</sup>.
- 184 4 A omits *nirdiṣṭā*.
- 184 5 For the word *khaṇḍacakra*, cf. Jayaratha, ad TA, I, 154.
- 184 7 The source of the verse *māyopari mahāmāyā* is untraced.
- 184 last but one line For *°karaṇāny api*, one expects here *°karaṇādy api*. Remove the comma after *eva*.
- 185 3 The editorial note No. 2, is to be removed. The meaning of *talhārūpatayā* is *satyatvena*, *vastvanusāreṇa*, etc. (in contrast with the following *viparyayena*, *saṃśayenāpi vā*), and not, as we read in the note, *saṃjalparūpatayā*.
- 186 2 For *tathā samucita*<sup>o</sup>, read *tathā-samucita*<sup>o</sup>.
- 186 3 A gives *abhedāyogāt* for *bhedāyogāt*, which is the correct reading. Before *antarhita*<sup>o</sup> put a daṇḍa

- 186 7 For *pariśīlayatām saṃvidam*, read with A *pariśīlayata tām saṃvidam*.
- 188 5 Remove the comma after *iti*.
- 188 6 Read with A *°nirviṣṭa*<sup>o</sup> for *°nir-viṣṭa*<sup>o</sup>.
- 190 1 The source of the verse *nīrodhīnīm anuprāptah* is untraced. A similar verse is to be found in SvT, IV, 238.
- 190 9 Remove the quotation mark before *āntara* and after *mantra*.
- 190 13 For *prāṇabhīryādi*<sup>o</sup>, read *prāṇa-bheryādi*<sup>o</sup>.
- 190 15 *Sarvabhūtarūtajñānam* is a reference to YS, III, 17.
- 190-1 last line Remove the quotation mark before *śabdārtha*<sup>o</sup> and after *°paralābhaḥ*. The words *śabdārtha*<sup>o</sup> etc. are not a quotation but a paraphrasis of YS, III, 17.
- 191 3 For *°kūjitajñānāya*, A gives *kūjī-tāḍau*. Equally good.
- 191 4 After *varṇānām eva* one expects a *ca*.
- 191 5 For *yuktyā ta eva*, read *yuktyāta eva* (*ata eva*).
- 191 6 For *bhīryādi*<sup>o</sup>, read *bheryādi*<sup>o</sup>.
- 192 4-5 Put a daṇḍa after *varṇaraśab-dayoḥ*.
- 193 34 For *vā māyīyā*<sup>o</sup>, read obviously *vāmāyīyā*<sup>o</sup>.
- 193 5 Remove the comma after *bhajate*.
- 193 6 For *avikalpā*, A reads *avikalpikā*. Equally good. The reading of A, *tac ca*, is, in my opinion, better than the *lataś ca* in the printed text.
- 193 6-7 For *paramamantramahā*<sup>o</sup>, read with A *paramamantramahaḥ*.
- 193 11 For *tatpramādotthaḥ*, read with A *tatprasādotthaḥ*.
- 194 5 Read with A *atra ca sphuṭam* for *atra sphuṭam*.
- 194 6-7 Put a daṇḍa after *āpanne* and remove the comma after *°parāmarśaḥ*.
- 195 7 The source of the stanza *paśyatī anyac chr̥ṇoty anyat*, is unknown to me. Should one in the fourth pāda read *latrāsamketikī śhitiḥ* for *tatra samketikī śhitiḥ*?
- 195 9 Put a daṇḍa after *ili*.
- 195 10 The verse *mano 'py anyatra nik-ṣiptam* is a quotation from SvT, VII, 58.
- 195 13 For *sattathāvidha*<sup>o</sup> read with A *satatatathāvidha*<sup>o</sup>.
- 195 14 Put a comma after *prasaraḥ eva*.



- p. l.  
195 last line Remove the comma after *prasarāt*.  
196 2 For <sup>o</sup>*svarūpadhāraṇā*, read with A and G <sup>o</sup>*svarūpadvāreṇa*, remove the hyphen before *anullarapade*, and put a comma after *saṃkrāmāt*.  
196 4 For <sup>o</sup>*upādānā*<sup>o</sup>, A reads <sup>o</sup>*upadhānā*<sup>o</sup>. Equally good.  
197 3 For *sa eva visargaḥ*, A reads *sa eva ca visargaḥ*. Equally good.  
198 1-2 For *a h am*, read *ma ha*.  
198 5 The verse *prakāśasyātmaviśrāntir* is a quotation from APS, 22.  
198 9 seq. The stanza *viśvatra bhāvapaṭale pariṣṛmbhamāṇa*<sup>o</sup> is from a śloka of AG himself and is also to be found in BV, I, 298.  
198 last line Put a daṇḍa after *sarvādhyah*.  
199 3 For *samudāyāyogānte* the correct reading is *samudāyāyogāt te*, etc.  
199 The nature of *kāla* is described in TA, VI, and SvT, VII. Cf. also TS, VI.  
201 6 The source of the verse *sā tu saptaśaṣṭi devī* is unknown to me.  
201 14 For *āghrālakah*, read *āghātakah*.  
202 2 For *ekadvayādir eva* A gives *ekadvayādir eva*. Here the sense is not quite clear to me.  
202 4 The verse *praṇavordhvārdhamātrāto* is a quotation from SC, 7.  
202 last but one line For *karuṇā*<sup>o</sup>, read with A *ka-ruṇā*<sup>o</sup>.  
204 6 Remove the quotation marks before *meru*<sup>o</sup> and put them before *anyathā*. After *nyāyena* there should be a daṇḍa.  
206 last but one line Put a daṇḍa after <sup>o</sup>*caturā*.  
207 6 For *tad eva*, A reads *etad eva*. Equally good.  
207 8 Put a daṇḍa after *kiṃciccalanam* and remove the comma after *svarūpāc ca*.  
208 4 For *tasyaivam kulasyāntaḥ*, read with A *tasyaivākulasyāntaḥ*, and put a daṇḍa after it.  
208 5 Put a daṇḍa after *svarāṇām antaḥ*.  
208 6 Put a daṇḍa after *katham*.  
208 10-II Put a daṇḍa after *anāditvāt* and another daṇḍa after *tadrūpo*.  
208 12 Put a daṇḍa after *tathāpy amūlā*.  
209 9 For *siddhisāṅgham ākhyātā*, *prakāṣākhyaṭirūpatām*, the text and the punctuation should be: *siddhisāṅgham | akhyātā aprakāṣā | akhyāṭirūpatām*, etc.

- p. l.  
209 11-12 For <sup>o</sup>*viparyayaśakti*<sup>o</sup>, read <sup>o</sup>*viparyayaśakti*<sup>o</sup>.  
210 1 The stanza *pañca viparyayabhedā* is a quotation from Sāṃkhyakārikā, 47.  
210 5 The stanza *svarūpāvāraṇe cāsyā* is a quotation from, SpK III, 15.  
211 2 The verse *parāmytarasāpāyas* is a citation from SpK, III, 14.  
211 7 The pāda *sarvaśāstrārthagarbhinīyā* is a quotation of MV, III, 26.  
211 9 The source of the stanza *anayā samprabuddhaḥ san* is MV, III, 27.  
211 12 For *tair tair*, read *te tair*. The source of this verse is MV, III, 28. It is quoted also in BV, II, 196 and III, 282.  
211 13 Put a daṇḍa after *ityādi*, and read *ākhyātā* for *ākhyātā*.  
212 3 For *svabhāvayogaḥ* A has *svabhā-sāyogaḥ*. Equally good.  
212 last line For *samā*, A reads *sā sā*. Equally possible.  
213 12 For *śrutyā*<sup>o</sup>, read with A *drutyā*<sup>o</sup>.  
214 6 For *tu māyīyād*, read with A *tvamāyīyād*.  
215 8 For <sup>o</sup>*vyomno*, read, with A, <sup>o</sup>*vyom-nor*. Sense uncertain.  
218 5 A reads *granthāvalāras* for *granthāntarāvalāras*, which is the better reading.  
220 13 Text doubtful. For <sup>o</sup>*nirūpilana-rarūpāparābhāṭṭārikāsvabhāvaḥ* one expects <sup>o</sup>*nirūpilaparāparābhāṭṭārikāsvabhāvaḥ*. For <sup>o</sup>*parābhāṭṭārikāsvabhāvaḥ* A gives <sup>o</sup>*parāparābhāṭṭārikāsvabhāvaḥ*.  
221 2 For *prati ekasya* read *pratyekasya*.  
221 3 For <sup>o</sup>*chivātmakam hṛdayam*, A gives <sup>o</sup>*chivātmakahṛdayam*. Equally good.  
221 6 For <sup>o</sup>*tmakatāyām* A has <sup>o</sup>*tmatāyām*.  
221 7 For *anapetaḥ* A reads *anapeta*<sup>o</sup>.  
221 9 <sup>o</sup>*smākamili* forms a *samāsa* with the following *samucilā*<sup>o</sup>.  
221 10 For *pūrṇatāmāyam*, A reads *paripūrṇatāmāyam*. Equally good.  
221 11 For <sup>o</sup>*viślesā*<sup>o</sup> A reads <sup>o</sup>*viślesāṇā*<sup>o</sup>. Equally good.  
221 12 After *vyāpakam* A adds *bṛṃhaka*<sup>o</sup> (for *bṛṃhakam*). Possible.  
221 14 For *narādyapekṣayā* A reads *narāparādyapekṣayā*, which is the best reading.



222 3

After *samadhīśerate* put a *daṇḍa*. For *tarhi* the sense requires *na tarhi* or *na hi*.

222 5

For *°vikalpapakalpyāḥ* read with A *°vikalpapakalpyaḥ*.

222 10

For *°bharā*, which is the better reading, A gives *°bhavā*.

222 15

Remove the comma after *°nirmathanarūpā*.

222 16

For *kṣobhātmakavisargena* A reads *kṣobhātmakena* *visargena*. Equally good.

222 19

*Yāmalayoge* is perhaps to be corrected into *yāmalayāge*.

223 2

Separate *ānandendriyaniḥsaraṇadhāma* from the following *trikōnakandā°*.

223 3

For *°viniviṣṭacittaniveśāt* read with A *°viniviṣṭam* *cittaniveśāt*, and for the meaning, cf. VBh, p. 58.

223 6

The pāda *vahner viśasya madhye* is a quotation from VBh, 68.

223 7

For *iti* A has *ityādi*. Equally good.

223 13

*Bahiḥ*, necessary for the meaning, is however missing in A.

224 5-6

For *vistarataḥ*, *ata eva tad dhṛdayam*, which is the correct reading, A reads *vistarato atas tad eva hṛdayam*.

224 6

Put a *daṇḍa* after *hṛdayam* *elat*. Now AG goes to explain the expression *trītyaṁ brahma* in sixteen ways, according to the number of the *bīja*-s.

225 4

After *iti*, with which the explanation of the expression *trītyaṁ brahma* at the light of the *bīja* A, is completed, put || 1 ||, as a mark of the first interpretation.

226 7

After *mantavyam* put, with A, || 2 ||.

224 last line

For *°lakṣaṇa°*, which is the better reading, A has *°lakṣaṇam*.

225 1

For *bhairavātmanā*, read with A *bhairavātmano*.

225 3

The verse *sarvabhūtaśtham ātmānam* is a quotation from BhG 360.

225 5

For *saṁhṛtya anusṛtyā* read *saṁhṛtyanusṛtyā*.

225 7

Put a *daṇḍa* after *brahma*.

225 10

The source of the verse *ṣaṭtriṁśacchodanīyāni* is unknown to me.

226 1

Put a *daṇḍa* after *ityādi*. The meaning of the expression *prāg*

226 2

*apararūpā* is not clear to me. Corrupted text?

226 4

Put a *daṇḍa* before and after *katham*.

226 5

For *sakṛdvibhātam*, which is the correct reading, A has *sakṛdbbhātam*.

226 9

For *latra*, *yogyānām* read *tatrayogyānām*, in one only *samāsa*.

226 10

Put a comma after *brahma*.

226 11

Put a comma after *calvāriṁśat*.

226 13

For *yato°nlaram* (*yato°nanlaram* A) the correct reading is may be *yutam ananlaram*.

227 1

For *°kalātmano*, which is the correct reading, A reads *°kālātmano*.

227 2

After *bodhamayam* put, with A, || 3 ||.

227 3

Put a comma after *yatra*.

227 7

Remove the dot after *saṁhṛtiḥ*.

227 8

After *tenānvīlam* put, with A, || 4 ||.

227 9

For *tithīśāntena*, which is the correct reading, A has *tithīśānte*.

227 11

For *prarurukṣutayā*, which is the correct reading, A has *prarurukṣalā°*.

227 13

After *bharaṇūpekṣaḥ* put, with A, || 5 ||.

227 15

For *ukāra°* the sense requires *ukāra*.

228 2

For *yat ata eva*, which is the correct reading, A reads *yadāta eva*.

228 4

After *samanvīlam* put, with A, || 6 ||. Now AG goes to explain the said expression in the light of the four *śūnya*-, *amṛta*-, or *ṣaṇḍha*-*bīja*-s, i. e., R, R, L, and L 3.

228 6

For *bāhyena* read with A *vāhena*, and after *tejasānvīlam* put || 7 ||.

228 7

After *evam eva* put || 8 ||.

228 8

For *samanvīlam*, which is the better reading, A has *yutam*.

228 10

For *sahitam* A reads *samīlam*. Equally good.

228 13

After *vyomātma* put || 9 ||.

228 last but

After *bhairavātma* there is no need to go to a fresh line.

228 last line

For *°pāṣaṇa°* read *°pāṣaṇa°*.

229 3

The source of the verse *bherīkām-* one line *śyaninādo°* *pi* is unknown to me.

After *ityādi* put || 10 ||. Now AG goes to expound the same expression in the light of the four diphthongs, which, as we have seen, represent the *kriyāśakti* (cf. p. 172).

For *tadā* A has *yathā*, which, in my opinion, is the correct reading.



- p. 1
- 229 7 Put a daṇḍa after *lad akulam*.
- 229 9 After *anvīla* put || 11 ||.
- 229 11 Put a daṇḍa after *dīrghābhūlam* and remove the dot after *naḥ*.
- 229 14 For *ṭattvopayogena* A reads *ṭattvayogena*. Equally possible.
- 229 last but one line The source of the verse *kāmena kāmayet kāmān* is unknown to me. This verse, which is quoted in MVV, I, 280, is also to be found in the *Vāmakeśvarīmala* (KSTS), 4, 34.
- 230 1 The source of the verse *eokārāga- tam bījam* is unknown to me.
- 230 2 After *ityādi* put || 12 ||.
- 230 4 After *anupraviṣṭam* put || 13-14 ||.
- 230 5 *Bhairavātma* is may be to separate from the following *vedanarūpatayā*.
- 230 6 After *hṛdayam* put || 15 ||.
- 230 12 After *avadhānena* put || 16 ||.
- 230 last line Put a comma after *yutam* and *puryaṣṭakātma*.
- 231 7 Put a comma after *ākrāmet*.
- 231 8 Put a comma after *caturdaśa*.
- 231 last line For *catvāriṃśadyutam* the sense requires, in my opinion, *catvāriṃśat tadyutam*, which is the reading of A. The text from *īśā* up to *kālās trayah* (p. 232) is very doubtful. If we will obtain the number of 112 the 11 Rudrā are not to be taken into account ( $14+80+15+3=112$ ).
- 232 last line A omits *yasya*, which is however necessary for the sense.
- 233 1 Put a comma after *lithīśāntam*.
- 233 2 Put a comma after *trīṇyam*.
- 233 3 Put a comma after *bhasma*.
- 233 4 Put a comma after *ambu*.
- 233 last but one line For *saṃsārabījataroh* read with A *saṃsārajīrṇataroh*.
- 235 1 Remove the dot after *bhavel*, the comma after *kalpitā*, and put a daṇḍa after *prati ca*.
- 235 3 For *bahuvīdha*<sup>o</sup> A has *bahuvīdhā*, which is in my opinion a better reading.
- 235 7 The pāda *glānir viluṇṭhikā dehe* is a quotation from SpK, III, 8.
- 235 12 The verse *vīravratam cābhinanded*, which according to AG himself is a quotation from the Bhargaśikhātantra, is quoted also in TA, VII<sup>2</sup>, 103.
- 235 last but one line The source of the stanzas *ajñānāc chaṅkate mūḍhas* is the *Sarvācāra- tantra*. These stanzas are quoted also by Jayaratha in TA, VII 2, 106. The source of them, according to

- p. 2
- Jayaratha, is the *Sarvavīra*, which probably is only another name for the *Sarvācāra*.
- 236 9 The source of the stanza *sarvār- lhasaṃkarṣaṇasaṃnyamasya* is, as AG says, the lost Kramastotra. This stanza is quoted also by Jayaratha in TA, III, 165.
- 237 3 Text may be corrupted. The sentence *upadeśavyaṅgaletī*, etc., is not clear to me.
- 237 5-8 The passage *guṇā icchādyā*, etc. is in my opinion to be corrected in the following way: *guṇā icchādyā nirṇīlāś caturdaśasvarebhyah | okāra- amkāramadhyagas tithīśāntah | visar- gas trīṇyam | brahma śahamadhyā- gam* / The reading accepted in the printed text, i. e., *guṇā icchādyā nirṇīlāś caturdaśa, svarebhyā okāra- aukāramadhyagah*, is, according to my mind, quite nonsensical. The letters to which AG hints are AU, which is between O and AM, the *visarga*, and S, which is between Ṣ and H.
- 237 8 For *vastuto*, which is the correct reading, A gives *vastu*.
- 237 10 The *vā* after *kriyāyām* is missing in A.
- 237 11 For *trikarūpam*, which is the best reading, A and G have *trikarūḍham*; K has *trikaṃ rūḍham*.
- 237 14 For *vikalpo* *pi*, which is the correct reading, A has *vikalpe* *pi*.
- 237 last line For *bhedāparamārthatayā* the sense requires *'bhedāparamārthatayā*.
- 238 6 For *vikāsāt* A reads *viḥḥālāt*, which is the better reading. This stanza of AG is quoted also in VB, III, 155.
- 238 8 The stanza *sarvo mamāyam vi- bhava* is a quotation from PK, IV, I, 12.
- 239 2 For *satī avarṇabhūmiḥ* read with A *paravarṇabhūmim*. Equally good is also the reading of G, *satyavarṇa- bhūmim*.
- 239 5 For *samastam* A gives *samasta*<sup>o</sup>. Equally good.
- 239 5-6 Put a daṇḍa after *ullasati*.
- 239 8 Put a daṇḍa after *opalakṣyam*.
- 241 1 The verse *padam ādyam prthak sarvam* is a quotation from VP, II, 2.
- 241 3 For *śāstreṣu mantra*<sup>o</sup>, A reads *śāstreṣu putramantra*<sup>o</sup>. Equally good.



- p. 1.  
241 4 Remove the hyphen after *rūḍham*.  
241 8 The source of the stanza *sārṇena tritayam vyāptam* is MV, IV, 25 (for *sārṇena tritayam* and at the following verse *parā vyāptir udāhṛtā*, we read in the printed text *sārṇenāṇḍatrayam* and *parāyā vyāptir iṣyate*).
- 241 1 The stanzas *śiṣyenāpi yadā grāhyā* are a quotation from MV, III, 57-8. At the second verse, for *ojāti*<sup>o</sup> A reads *ojñāti*<sup>o</sup>: in the printed text of the MV we read *ośuddhi*<sup>o</sup>. At the third verse, *bheditā* must be corrected into *bodhitā*, according to the MV.
- 242 6 The source of the pāda *ekaṃ sṛṣṭimayaṃ bījaṃ* is unknown to me.  
242 9 The verse *vāmajaṅghānvilo jīvaḥ* is a quotation from MV, III, 54.  
242 11 The verse *yathā nyagrodhabīja-sthaḥ* is PT 24.  
242 last line For *nakāratvāt* the sense requires *nakārāt* (A reads *nakārāt*), after which remove the comma.  
243 3 For *nāpi* A has *na ca*. Equally good.  
243 7 For *hṛdayam eva* A reads *hṛdayam eva ca*, and, for *sadyoyoga*<sup>o</sup>, *sadya eva yoga*<sup>o</sup>.  
243 last line For *samūhātma*<sup>o</sup> one expects *samūhātmā*. After *paraśaktyekarūpaḥ* put a daṇḍa.  
244 2 For *otirodhānena* A has *otirodhāne*. Equally good.  
244 7 For *asyākārasya yathaitat* A reads *asyākārasya ca yathā caitat* (for *asyākārasya ca | yathā caitat?*). Possible.  
245 1 'pi missing in A.  
245 6 For *mudraṇam* A gives *mudra-nām*. Equally good.  
245 10 The sense of the expression *prā-ganyābhāvāt* is not clear to me.  
245 last but one line The source of the stanza *yatheccābhyarthito dhātā* is unknown to me.  
246 4 The pāda *kālobhayaḥparicchinnaṃ* is the third pāda of the verse *saṃru-dhya raśmicakraṃ svaṃ*, quoted at p. 35.  
246 5 For *prāgbhavata*, A reads *prāgbhāvata*, which is, in my mind, the correct reading.  
246 7 The source of the lines *bhūtādya-pekṣayā*, etc., which look like a quotation, is unknown to me.
- p. 1.  
246 9 For *akālakalitvatvam eva vastutattvam*, which is, in my opinion, the better reading, A reads *akālakalitam eva tattvam*.  
246 12 The source of the verses *kiṃ ca jāgrati kasmimścid* is unknown to me.  
247 2 For *kalanam*, which is in my opinion the better reading, A and G have *kalānām*.  
247 8 *Svāntargatā* should go into one word with the following *iṣyamāṇa-vastuna*.  
247 10 After *eli* the sense requires a daṇḍa. In my opinion, *tajjñānaśakti*<sup>o</sup> is to be corrected into *tajjñānaśaktir*.  
247 12 After *bhakṣaṇam* put a daṇḍa.  
247 last but one line After *tathāvidhavaicitryayogāt* (remove the comma!), the text is apparently corrupted; for *aniścitobhayāmbanatvam api* (A gives *olambanatām api*) one expects *aniścitobhayāmbane' pi*, or something alike.  
248 4 For *ādadhānaḥ* A reads *ādadānaḥ*. Possible.  
249 6 For *smaraty api*, which is in my opinion the correct reading, A gives *smarann api*.  
249 last but one line Put a daṇḍa after *siddhā eva*.  
249 1 Remove the comma after *orūpatvāt* and the hyphen after *vīrā*.  
249 3 *Tat* should go into one word with the following *kādi*<sup>o</sup>, etc.  
250 6 For *akhyātirūpamaṇḍam* read with A *akhyātirūpaṃ maṇḍam*.  
250 7 For *aṇḍam*, which, according to my opinion, is in this case the correct reading, A has *maṇḍam*.  
250 8 For *etaddhṛdayamaṇḍalo' pi* read *etaddhṛdayam aṇḍalo' pi*. *odhṛdayam* is missing in A.  
250 12 The source of the verses *darśanam tu parā devī* is unknown to me.  
251 1 For *drṣṭakāryeṣu* A reads *drṣṭakārye*. Equally possible.  
251 4-5 The pāda *kulāt parataram trikaṃ* is quoted also at p. 163, l. 6.  
251 10 A reads *maṇḍale* for *maṇḍalam* in the printed text, which is the better reading.  
251 last but one line For *śārīra*<sup>o</sup> A has *śārīra*<sup>o</sup>, which is a better reading (cf. p. 154, last but one l.).  
252 1 Remove the hyphen after *kaścit*.



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252 4	<i>Svayam</i> should go into one word with the following <i>grhītanmantras ca</i> .	262 11	For <i>bāhyatayocitarūpāṇi</i> , A gives <i>bāhye tathocitarūpāṇi</i> , which, to my opinion, is a better reading.
252 5	For <i>ity etaddhridayā°</i> , read with A <i>ity elad etaddhridayā°</i> .	262 12	For <i>parambrahma°</i> , A gives <i>parabrahma°</i> . The correct reading is, according to my mind <i>param brahma°</i> ( <i>param</i> = <i>kevalam</i> ).
252 8	Remove the quotation marks before and after <i>hṛdayam iti</i> .	263 8	Remove the hyphen after <i>śikhāyā</i> .
252 last line	Put a daṇḍa after <i>°nairapekṣyam</i> .	263 10	Remove the comma after <i>upacaryamāṇāyā</i> and the hyphen after <i>bandhanam</i> .
253 4-5	For <i>tataś (tac ca A) sarvato mantavyaḥ tad āha (tad āha missing in AKG) sa eva siddhibhāg yogī, sa eva dīkṣitaḥ nityam iti</i> , the sense requires <i>tataś ca sarvato mantavyaḥ sa eva siddhibhāg sa eva yogī sa eva dīkṣito nityam iti</i> .	263 15-6	Remove the hyphen after <i>bandhanam</i> and read with A <i>ātmasātkārā°</i> for <i>ātmasākṣātkārā°</i> .
254 11	For <i>vidhiḥ — kriyā jñānam</i> , read with A <i>vidhiḥ kriyā, jñā jñānam</i> .	263 last line	For <i>tac ca</i> , read, with A, <i>tāś ca</i> .
255 11	Remove the hyphen after <i>anantasya</i> .	264 3	Remove the hyphen after <i>vighnānām</i> .
255 12	<i>Sārṇena</i> is a quotation from MV, IV, 25.	264 5	Remove the comma after <i>°kalan-kānām</i> and the hyphen after <i>śāntiḥ</i> .
257 6-7	Remove the hyphen after <i>yaḥ</i> . A omits <i>jñeyāḥ</i> and <i>svāyatanaḥ</i> , which are however necessary for the understanding of the text.	264 7	The source of the stanza <i>asmandrūpasamāviṣṭaḥ</i> is SD, I, 1.
259 2-3	For <i>°phalāni tiṣṭhanty evam</i> , it should be read, with A, <i>°phalādi tiṣṭhatīty evam</i> . Remove the quotation marks before and after <i>viśvam idaṃ hṛdayāntaḥ</i> . <i>Evam</i> , in the same line, should go into one word with the following <i>parijñānam</i> .	264 10	A gives <i>°dravyātma</i> for <i>°dravātma</i> in the printed text, which is the correct reading.
259 5	The stanza <i>iyam evāmṛtaḥ prāptir</i> is a quotation from SpK, II, 7.	264 10 <sup>1</sup>	A reads <i>niyantrivāt</i> and <i>asamkocādhānāc</i> for the correct <i>anīyantrīlatvāt</i> and <i>asamkocadānāc</i> , as we read in the printed text.
260 2	Put a comma after <i>°bhavet</i> .	264 13	The pāda <i>yatra līnaṃ carācaram</i> is a quotation from MV, XVIII, 3.
260 4-8	The text is doubtful. For <i>uktam elatsamvit°</i> , A reads <i>uktakrame tatsamvit°</i> . The reading in the printed text is, in my opinion, the best. L. 5, <i>°satatoditā</i> should go into one word with the following <i>māyīyā°</i> . Ll. 7-8, A reads <i>kṛtadīkṣāv iti</i> , for <i>kṛtadīkṣādāv iti</i> . The text, that looks like a quotation, is probably corrupted in more than one place. All the corrections, without other MSS, are subject to caution. In the meanwhile, I suggest <i>°samvidanupraviṣṭau</i> , <i>°nugrhītau na</i> , and, with A, <i>kṛtadīkṣāv iti</i> , which are all the three to be referred at <i>vīro vā yoginī vā</i> .	264 last line	Remove the comma after <i>kalpyamānasya</i> .
260 11	A omits <i>°sarva°</i> . Equally good.	265 2	Remove the hyphen after <i>srṣṭiḥ</i> .
260 12	The source of the stanza <i>manuṣyadeham āsthāya</i> is unknown to me.	265 3	Remove the comma after <i>hṛdayam</i> and put a daṇḍa after <i>iti</i> .
		265 5	Put a daṇḍa after <i>°rūpatvāt</i> .
		265 6	The source of the pāda <i>sarvabhūtasam ātmānam</i> is BhG, VI, 29.
		265 7	The hyphen after <i>ityādi</i> should be a daṇḍa. For <i>samṣṭīkaraṇasrṣṭer</i> , the sense requires obviously <i>samṣṭīkaraṇam srṣṭer</i> .
		265 9	For <i>na cānavasthe°</i> read with A <i>na cāvasthe°</i> and see for the meaning, p. 143, ll. 9 seq.
		265 10	Remove the comma after <i>rūpam</i> .
		265 13	A omits <i>ca</i> after <i>sarvatra</i> , which is however to be preserved. For <i>yadā</i> read obviously <i>yad ā</i> ( <i>ā</i> is explained with the following <i>samantāt</i> ).
		265 14	Remove the hyphen after <i>bharaṇam</i> .
		265 16	For <i>rasasāvayavitvam</i> read with A <i>rasāvayavitvam</i> .



- 265 last line For *tasya* / *nirmeyatvāt* A reads *tasyānirmeyatvāt*, which is equally possible, if we take that *tasya* stays for *anuttarasya*, instead than for *dhyānasya*.
- 266 2-3 Correct punctuation requires a comma after *ārukṣat* and the removing of the comma after *eva*.
- 266 8 For *°nupraveśa°* A has *°nupraveśe*. Equally good.
- 266 13 The stanza *svātantryāmuktam ātmānam* is a quotation from PK, I, 5, 16.
- 266 16 Remove the hyphen after *lakṣyate*.
- 266 last line Separate *iva* from *ātmānam* and put a *daṇḍa* after *iva*.
- 267 2-3 Put a *daṇḍa* after *vedayet* and delete the comma after *anuttarasattānusāreṇa*.
- 267 16 For the correct reading *havanād antardāhāt* A reads *havanāntardāhāt*.
- 268 1 The stanza *svasvarūpāparijñānam* is probably a *parikarāśloka* of Abhinava himself.
- 268 10 For *°aṅgahṛdbheda°*, read with A *°aṅgahṛdbhede*.
- 268 10-1 For *tadrūpam na yuḥyate*, which is the best reading, A gives *tat tūpayuḥyate*.
- 269 8 For *°nirmita°* A has *°vinirmita°*. Equally good.
- 270 last line *Budhāḥ*, if the text is correct, is to be understood as a vocative.
- 271 1 The stanza *rāsabhī vaḍavā vāpi* is to be found, with some variants, also in TA, vol. III, p. 362.
- 271 6 For *°prollased*, A has *°prollasad°*. Equally possible.
- 271 last line *Citrikurvanty*, if the text is correct, may be only a participle neu-

(To be continued)

- ter plural, referring *ἀπό ζωοῦ* to *latvāni*, *bhuvanābhogāḥ*, etc.
- 272 2 For *saṃkrāmaḥ*, which is the correct reading, A gives *saṃgrāmaḥ*.
- 272 6 For *dravāṇām*, which is the correct reading, A has *dravyāṇām*.
- 272 8 For *°vyttitā*, A reads *°vyttatā*. Equally good.
- 272 11 For *°tridviḥ°*, read with A *°trirdviḥ°*.
- 272 last but one line Put a *daṇḍa* after *nirṇītam* and delete the comma after *°navakāśaḥ*.
- 273 1 Put a *daṇḍa* after *°paryantam*.
- 273 2-3 For *dhārādharāṇi dhatte*, the sense requires *°dhārādharān nidhatte*. Delete the comma after *nidhatte*, and put a *daṇḍa* after *vaktavyaḥ*.
- 273 7 The verse *tathāpi citrakarmārtham* is a quotation from SD, VII, 9.
- 273 9 For *°yatnasyeva tadāpti°*, which is the correct reading, A gives *°yatnasevātadāpti°*.
- 274 3 For *vikasat*, which is the correct reading, A gives *vikasattā*.
- 274 5 For *eva dhyāyet*, which is the correct reading, A gives *evāpyāyet*.
- 274 6-7 For *somarūpam* as we read in the printed text A gives erroneously *kesararūpam*.
- 275 3 For the correct reading *°vaśagalita°* A gives *°vaśāgalita°*.
- 275 last but one line A omits *eva*, which it is however best to preserve.
- 276 1 Read with A *dvādaśāntāntam* for *dvādaśāntam*.
- 276 3 For *viśramya* A reads *viśrāmya*. Equally good.
- 278 8 For *°hṛtam eveti*, which is in my opinion the correct reading, A reads *°hṛtam eti*.

Raniero Gnoli



